

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

EDITORIAL NOTES.

A GLANCE at our table of contents for this week leaves little occasion for editorial comment. We would, however, call attention to the following papers:

Danger in Hasty Tariff Revision.—The writer is a believer in tariff reform, but fears the results of ignorant or ill-considered effort in the direction of sweeping changes.

A Government Which Governs (translated from the French).—The author of this paper believes that a democratic government is strong enough to govern. He devotes himself chiefly to the attitude of the Trades-Unions of France toward the Government; and points out that the mistake the Government made was in not enforcing obedience to the laws from the very start. Laws, he maintains, being in a democratic State the expressed will of the people, should be obeyed.

"Himself and 22,000 Men" (translated from the Scandinavian), is a rather unsatisfactory telling, by a somewhat famous Danish editor, of an interesting story of the war with Germany in 1863-4.

Labor and Ability.—This article, by an English writer in an English magazine, shows that in England, during the past fifty years, nearly all the increase of income has gone to the laboring masses.

Immigration.—This paper presents facts and figures tending to show the urgent necessity of restricting, by sufficient character-tests, the constantly increasing foreign element in our population.

Siberia and the Exile System (translated from the German), is an apparently fair and ingenuous defense of Russia, chiefly against the charges made in George Kennan's book of travels in Siberia.

Authorship as a Profession.—The author holds that the "itch to write" is universal; that writing may be a profession, a trade, or an art; and that it brings fame to a few, specially gifted, and disappointment and misery to the many.

Jack in Literature.—The author condemns as fantastical and without any actual foundation the traditional "sailor" as seen in the pages of the novelists and upon the stage of the nautical drama.

The Modern Press (translated from the Spanish), deals with the newspaper of to-day, and points out that it is very much what the people make it.

Scientific Aspects of the Temperance Question. is an interesting paper in which an experienced physician virtually declares that the human system has no use for alcoholic beverages; that they are harmful, and tend to undermine health and strength and to shorten life.

The Limits of Adaptability (translated from the German).—This article discusses in an interesting way the adaptability of man to environment.

The Future of Aluminum.—Mentioning the fact that a beautiful statue of pure aluminum has recently been erected in a prominent place in London. The author discourses in an interesting way of the properties and possible uses of this most remarkable metal.

Recent Science.—A very interesting note is that explaining the operation of the dynamo and the propulsion of street-cars by electricity.

Reviews of the World.

POLITICAL.

DANGER IN HASTY TARIFF REVISION.

RAFAEL H. WOLFF.

Condensed for THE LITERARY DIGEST from a Paper in
The Forum, New York, August.

A GREAT many business men would be seriously crippled, perhaps totally wrecked, by a violent change in our Tariff Laws.

There are many manufacturers who desire a fair revision of our Tariff Laws; but they are opposed to any measure hastily devised and pushed through at one session of Congress. There are radicals who would like to demolish the existing industrial status at one blow; and if it were not for the unalterable and abiding faith the people have in the President, these hot-headed partisans and "reformers" might easily succeed in paralyzing the business of the country.

For my part, I am not opposed to Tariff Reform, and I do not desire to stay its progress. I was one of the promoters of the so-called Manufacturers' Tariff-Reform League, and was one of a special committee appointed in the Spring of 1884, to formulate a plan, and go to Chicago to coöperate with the delegates of the National Democratic Convention, and to advocate the adoption of a tariff which should place the Democratic Party squarely on the Tariff-Reform platform. The platform, drawn by Mr. Schoenhof and myself, and endorsed by the Committee, was as follows:

"First—The abolition of all duties on raw-materials, such as wool, iron, and other ores, coal, jute, hemp, flax, dye-stuffs, and so forth, in order that we may compete in home and foreign markets with other manufacturing nations, not one of which taxes raw-materials.

"Second—The adjustment of the tariff, so that manufactures approaching nearest the crude state will pay the lower rate, and manufactures that have further advanced, requiring more skill and labor, will pay the higher rate of duties."

The tariff platform as adopted by the Manufacturer's Tariff-Reform League was unanimously adopted, and, I believe, was fully in accordance with Mr. Cleveland's views. I believe, also, that it was at that time one of the strong planks in the platform that contributed to Mr. Cleveland's first election. Judged by his utterances before and during the last campaign, I am inclined to believe, that he still entertains the same conservative opinion in reference to the tariff that he held when he heartily approved of the platform of 1884, on which he was elected the first Democratic President after twenty-four years of continuous Republican rule.

I believe that the work of drawing a new Tariff Bill ought to be entrusted to a carefully selected commission consisting chiefly of competent and disinterested business-men of high standing, and to them might be added a few Congressmen who are familiar with tariff legislation. This commission should meet in the principal cities of the country, and give the manufacturers and business-men every opportunity to be heard before it, and due notice should be given that every one who desires to appear before the Commission must prepare himself with figures and facts relating to the same kind of business in Europe, and procure such reasonable facts and

proofs and information in reference to his own business as he may be asked to produce. It is important that every one who makes a statement be duly sworn, as there is a general impression that a great many statements made before the last Tariff Commission were untrustworthy.

I have no doubt that professional tariff-makers will vigorously oppose such a plan on the plea that a commission has been tried before and proved a failure. The last commission was a failure simply because it represented the views of extreme Protectionists, and, therefore, was not a representative commission to investigate the subject in a fair and impartial spirit, for the purpose of devising a just and equitable tariff to suit the wishes and requirements of the people at large.

There is another very important reason that we should go slowly and carefully in reference to the tariff, have a thorough investigation, and frame a new Bill on facts, not theories. The people are beginning to realize that our commercial welfare should not be imperiled every four years by bringing forward the tariff as a great political issue. The party that shall give to the country a conservative tariff that will not imperil invested capital, but will maintain the high wages of our workingmen, will certainly bestow a lasting blessing on the country. To secure and maintain the prosperity of the whole country—this is the true Democratic doctrine, as I understand it. There are, of course, those who wish to demolish something, and are ambitious to rise to political fame, by revolutionary proceedings, if it must be, but the country is well satisfied that during Mr. Cleveland's Administration the preponderance of their influence will be felt chiefly at political dinners, after a liberal indulgence in other spirits than the spirit of moderation.

Is it advisable to threaten our vast interests by thrusting a change of duties on them desired by a handful of theorists, without a thorough investigation? Or would it not be safer to follow a conservative course and make a thorough investigation by a specially appointed commission, with due regard to the enormous capital invested and the vast interests of the wage-earners involved?

In view of the tremendous responsibility implied in a great change of duties, it seems hardly probable that any party will be so reckless as to legislate according to the wishes of a few radicals, or seriously to consider Tariff Bills that are the mere guess-work of theorists. To experiment on questions of such vital importance would be more than a mistake—it would be a crime.

A GOVERNMENT WHICH GOVERNS.

PAUL LAFFITTE.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue Bleue, Paris, July 15.

THERE is a phrase which has been often repeated during the last few months—a Government which governs. What is the meaning of that phrase? For you, it is a Government which makes the law respected, which calls to order refractory Trade-Unions and fantastic municipalities. Take care, however: For your neighbor, it will be a Government "*à poigne*" (by the wrist), as the French popular saying is, whatever that may be. Now, he who thinks thus, provided public order be assured, will take but little account of anything more. Many are ready to accept public order, no matter by what authority it is obtained. I must not exaggerate, however. We have not reached that point yet. Still, during the last eight days, there has been some change in France.

The Third Republic, more fortunate than its two predecessors, has, up to the present time, kept order in the streets. That, you will say, is but a petty point of public policy. All the same, it is one of the points which everybody sees, and by which average opinion judges a system of government. A Government may be mistaken in a matter of foreign policy or of finance: how many people will be able to perceive that it

has been mistaken? When, however, panes of glass are broken, newspaper-booths are set on fire, barricades are formed of tramway-cars, and policemen charge on crowds, that opens the eyes. The inoffensive citizen who, on returning to his dwelling, finds himself stopped by this tumult, is not satisfied; and, at a distance from Paris, he who, in his little town, reads in a journal a narrative of the events, exaggerated by the telegraph, thinks that riot is already mistress of the capital. Then we go about our business, and it seems as though the whole thing was forgotten; still there remains in the minds of the people, believe me, some disquiet and doubt.

The facts by which public opinion has been moved have their gravity. There is, however, for every one whose judgment is cool, something graver still. That something is the conflict between the Trades-Unions and the law, a conflict which has apparently been ended by the stern arm of authority, but which still exists in a latent state. I have a right to speak frankly about the Trades-Unions. I did not wait until the enactment of the Law of 1884, to demand liberty for workmen's associations. Even now, notwithstanding the clumsiness with which they have been treated, notwithstanding the mistakes which have been made, and those which are sure to be made hereafter, I persist in believing that these associations can render great services, and that, by the mere force of things, they will become, sooner or later, instruments of peace in the world of labor. At what price and how? By respecting the law in its spirit and its letter. If the law seems to you bad, discuss it, criticise it, elect Deputies who will change it. You are citizens, you are electors, make use of your rights; but, as long as the law is the law, obey it. What have we seen for some years? Trades-Unions quartered in the Labor Exchange as in a fortress, refusing to comply with legal formalities. And these formalities, which they declare to be an attack on liberty, what are they? That a copy of the by-laws of each Union shall be deposited with the authorities, that the names of those who administer it shall be published, that is to say, the conditions of every association of persons in a free country. Conformity to the prescription of the law is what a certain number of Unions have practised, and what all of them ought to have practised. This was not only their duty, it was their interest; for what has come about at the present moment? Public opinion, which, in more than one respect, showed sympathy with the Trades-Union movement, is now adverse to it. Whether it be just or not, you will not be able to prevent the idea of a Trades-Union being connected in the public mind with the idea of revolutionary movement. There is always the same fatal reaction, and if, to-morrow, there should be legislative action about the Law of 1884, you may be sure that such action would contract the scope of the law and not enlarge it.

If the Trades-Unions—I mean some of them—have not respected the law, it must be admitted that the Government, for a long time, has not enforced it. The Labor Exchange has been closed and occupied by the military. In the state of things which had come there was nothing else to do. Was it necessary, however, for such a state of things to come? Was it necessary to wait until the malady broke out in the sight of all before applying a remedy? Not at all. The Law of 1884 provides means for enforcing it. If a Trade-Union failed to comply with the formalities, its administrators could have been fined and the association dissolved. The Government thought it better to temporize and conciliate the refractory Unions rather than employ force, and the inevitable result has been that it became necessary to employ force after all.

The phrase of Montesquieu, that virtue is the mainspring of a popular State, has often been cited, sometimes ironically. Nevertheless, the phrase is true, if not of virtue in general, at least of this particular virtue, respect for legality. Democratic government, being impersonal, supposes that the law, considered as an expression of the general wish, will always be obeyed.

Such an idea may be disputed from a philosophical point of view, but, in reality, it is the life of democracy.

There is talk, now, in France that she needs a strong government, and with many Frenchmen, at the present moment, the idea of government and the idea of liberty seem to be contradictory. It is high time for this idea to disappear and for all Frenchmen to comprehend that you can safely grant liberty, upon condition of enforcing the laws without hesitation. The example of these last days will not have been lost, if it serves to show us that to adjourn necessary measures has no good effect, helping only to make them more rigorous; that it is useless to try obstinately to produce a chimerical union of opinions, and that, sooner or later, those who hold neither the same doctrines nor the same ideal will separate from each other with fatal results. A Government, which sticks to the programme it has formulated, which sacrifices not a whit of its principles to gain votes from either the Left or the Right, which restores to the country respect for legality, is amply sufficient to settle all difficulties which may arise to-day or to-morrow; there is no need of its being a strong Government, in the sense in which some people understand that phrase, if it is a Government which governs.

"HIMSELF AND 22,000 MEN."

C. ST. A. BILLE.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Tilskueren, Copenhagen, June-July, 1893.

THE AUTHOR, formerly editor of the famous *Dagbladet*, and one of the chief agitators for war with Germany, 1863-64, which ended with the dismemberment of Denmark, tells in *Tilskueren* how the Danish Government was misled by a telegram from Sweden, stating that "Himself," viz., King Charles XV., and 22,000 men were coming to Denmark's help. This is the first time the inside history of the events of those days has been made public. The telegram was, as the author properly calls it, a "Scandinavian *Fata Morgana*."

THE third of September, 1863, was the birthday of Etatsraad Hans Puggaard. My wife and I were invited, and when we arrived, we found present the Ministers Orla Lehmann, Hall, Monrad, Fenger, the Swedish-Norwegian Minister to Denmark, Count Henning Hamilton, the host, and some of his lady relatives.

When the toast to the host was drunk, Orla Lehmann rose and addressed Count Hamilton. He spoke about the seriousness of the political outlook, and rejoiced in the probable happy outcome of the transactions between the Ministers of Foreign Affairs for Denmark and Sweden-Norway, the prospects of a realization of the "Scandinavian Idea," etc. He praised Count Hamilton personally as the one who deserved greatest credit for the favorable progress of the alliance-transactions. He referred to the fact that the Count was then on his way to Stockholm to get the King's signature to a treaty which promised Denmark material assistance from Sweden-Norway in case she should be attacked. The Count did not seem to object to the publicity thus given to transactions hitherto conducted in great secrecy. He replied to Lehmann's address, and expressed the hope that he should return to Copenhagen with the ratified treaty.

Hamilton's projected treaty stipulated that if the Danish-German conflict should lead to an armed attack upon any part of Denmark, Schleswig in particular, the King of Sweden-Norway should help Denmark with an army of at least 20,000 men.

On the 8th of September, or five days later than this birthday-party, Hamilton laid the treaty before King Charles XV. and his Ministers. He and Count Maderström, Minister of Foreign Affairs, supported the measure, but Gripenstedt, de Geer, and Sibbern opposed it. The final outcome was that England, France, and Russia were to be asked to help Denmark and that Sweden promised to help if the Great Powers

would. If the Great Powers should decline to assist, de Geer, Gripenstedt, and Sibbern would demand the absolute rejection of the proposed Treaty. This, then, was the fate of the hoped-for alliance; but Denmark did not learn of this state of affairs till several months later.

Dark days in the meantime settled over Denmark. Frederick VII., the last of the Oldenburg royal family in direct succession, died suddenly. The Pretender, a prince of Augustenborg, declared himself successor to the Duchies. While the German Bundestag did not recognize him, it at the same time refused to receive the Plenipotentiary of the legitimate King, Christian IX., and ordered a German confederate army into Holstein and Schleswig to take possession of the Duchies in the name of the Bundestag, because of the Danish attempts to incorporate Schleswig into their own kingdom, which the Bundestag opposed. Russia, England, and France, instead of supporting Denmark's claims, exerted a strong pressure in Copenhagen to cause the Danish Government to desist from its designs upon the Duchies. All this happened in November and December, 1863. From Sweden came only uncertain reports, and not till late in December was it known in Copenhagen that the alliance had come to naught. The speech from the Throne, December 8th, was indefinite. But the *Fädrelandet* in its evening issue of December 15th, contained the following, now-famous, telegram: "Telegram from Stockholm, 2.20 P.M., announces: '22,000 men come and He Himself.'"

The telegram was sent to me before the *Fädrelandet* was issued that evening. I hurried to Orla Lehmann, who said: "Ha! Can it be? Will that Gascon stand by his word, anyhow?" Hall, who arrived a few minutes later, said: "Let us be careful. Let us await further developments. 'Himself' used to be said about the lord of the House. Who is really lord now?" Monrad believed the telegram, and thought that Prince Oscar had influenced King Charles in our favor. From these men I went to Plaug, of the *Fädrelandet*, and asked for his authority for the telegram. He assured me of its good source, saying that it came from the editor of *Aftonbladet*, the most influential paper in Stockholm, and a friend of Denmark, who again had his information from King Charles himself. *Fädrelandet*, the next day, confirmed the truth of its telegram and reiterated its statements as regards the source of its information. My paper, *Dagbladet*, made inquiries in Stockholm, but we got the reply that nothing there indicated such a resolution on the part of the Government.

To this day nobody has recalled the telegram, denied its truth, nor explained it. *Fata Morgana!* Deception!

SOCIOLOGICAL.

LABOR AND ABILITY.

W. H. MALLOCK.

Condensed for THE LITERARY DIGEST from a Paper in
National Review, London, July.

JUST before the beginning of the present century, the population of Great Britain was about ten millions, and the national income about a hundred and forty millions. To reach and maintain that rate of production required the exertion of an immense amount of ability, and the use of an immense capital which ability had already created. We plainly understate the case if we say that British labor by itself—that is to say, apart from, and unassisted by, the industrial ability of the past ninety years—can, at the utmost, produce annually £140,000,000 for every ten millions of the population. And now let us turn from what the laborer produces to what the laboring classes* received. At the time we have been speaking of, they received but about half of what we assumed their

* By laboring classes is meant all families having an income less than £150 a year.

labor to have produced. A population of ten million people received about £70,000,000. Two generations later the same number of people received in return for their labor about £160,000,000. They were twenty-five per cent. richer than they possibly could have been if in 1795 they had seized on all the property in the Kingdom, and divided it among themselves. Or, in other words: Labor in 1866, instead of receiving half of what we assumed it to have produced, received twenty-five per cent. more than it produced. If we turn from the year 1866 to the present time we find that the reward of labor has continued to increase, and that each ten million receives in return for its labor £200,000,000; or, in other words, labor now receives about fifty per cent. more than it produces. These calculations are based, the reader must remember, on the ridiculously exaggerated assumption, made for the sake of argument, that in the days of Watt and Arkwright, capital, genius, and ability had no share in production, and that all the wealth of the country until the beginning of the present century was due to the spontaneous efforts of the laboring class alone.

Fifty years ago the gross income of the nation was £515,000,000. Of this, £235,000,000 went to the laboring class, and £280,000,000 to those who paid income-tax. Since then the laboring class has increased in numbers from 26,000,000 to 33,000,000 and their income has increased to £660,000,000; so that after making due allowance for their increase of numbers, they receive now £7,000,000 a year more than the national income fifty years ago.

Dreams of some possible social revolution, dreams of some division of property by which much of the riches of the rich should be abstracted from them and divided amongst the poor—these were not wanting fifty years ago. But even the most sanguine of the dreamers hardly ventured to hope, that the wealth of the wealthy classes could be completely taken away from them—that a sum equal to the rent of the whole landed aristocracy, all the interest on capital, all the profits of our commerce and our manufactures, could be added to what was then the income of the laboring classes. Within fifty years this miracle has taken place, and not this miracle only, but another miracle added to it. The same number of laborers and their families as then formed the whole laboring population of the country, now secure amongst them every penny of the amount that then formed the income of the entire Nation. They have gained all that they possibly could have gained, if every rich man of that period, if duke and cotton-lord and railway-king, followed by all the host of minor plutocrats, had been forced to cast all they had into the treasury of labor, and give their very last farthing to swell the laborer's wages. The laborers have gained this, and, as before said, £7,000,000 more, and without revolution. Apart from this, the number of people who pay income-tax has risen from 1,500,000 in 1843 to 5,000,000 in 1893, showing a vast accession from the ranks of the laboring classes.

In fact, as Mr. Giffen told us ten years ago: "It would not be far short of the mark to say that the whole of the great improvement of the last fifty years has gone to the masses."

IMMIGRATION.

WILLIAM H. JEFFREY.

Condensed for THE LITERARY DIGEST from a Paper in
Journal of Political Economy, Chicago, June.

THAT we are getting a larger number of the undesirable than we are of the desirable class is evident from the fact that, from 1871 to 1880, England, Ireland, and France—from which countries we receive the most desirable immigrants—sent us 958,851, and from 1881 to 1890, they sent us 1,354,893, or an increase of only 41 per cent. for the decade. Italy, Poland, Russia, and Hungary—the countries from which the most undesirable immigrants come—sent us, from 1871 to 1880, 128,911, and from 1881 to 1890, they sent us 689,837, or an

increase of 435 per cent. for the decade. And the fact that 60 per cent. of these last named were unable to read or write when they landed, does not make the outlook for our future very bright.

Notwithstanding the cholera-quarantine last fall, which nearly suspended immigration, there arrived during the ten months ending October 31, 1892, from Poland 26,600, from Russia (proper) 51,606, from Italy 51,842, and from Hungary 31,222, making a total of 161,268. The number of these who were unable to read or write was as follows: from Poland 13,336, or 56 per cent.; from Russia (proper) 10,400, or 20 per cent.; from Italy 34,320, or 66 per cent.; and from Hungary 8,745, or 28 per cent.

That the importation of such a per cent. of ignorant immigrants into the United States is largely responsible for the vast amount of crime is certain. While only 29 per cent. of our population is foreign-born, the bulletins issued by the Census Office on pauperism and crime show that out of a total of 45,233 convicts in penitentiaries in the United States, in 1890, 15,598 were of foreign birth, or parentage. Omitting the 14,687 colored persons, we find that 51½ per cent. of our penitentiary population was made up from the foreign element.

The number of inmates of juvenile reformatory in 1890 was 14,846. The nativity of 3,325 was unknown, and 6,333 were of foreign birth, or parentage. Omitting the 1,943 colored, we find that 66 per cent. of those of known nativity were from the foreign element.

Of the 73,045 alms-house paupers in the United States, June 30, 1890, 32,177 were of foreign birth or parentage; 6,467 were colored; and the nativity of 2,274 was unknown, as was the nativity of the parents of 10,608. Omitting the colored persons and those whose nativity was unknown, we find that 59½ per cent. of our paupers were from the foreign element.

The facts are such as to demand some practical means of limiting undesirable immigration. The only satisfactory and absolutely just restriction that can be placed upon immigration, is, in my judgment, to fix a moral, physical, and intellectual standard by which proposed immigrants must be rated, or refused admission to this country. This, and this alone, will give us a better and more desirable class of immigrants.

Congress should pass an Act requiring every person who desires to emigrate to the United States to provide himself with a certificate of character from the chief executive officer of his city or town, stating that the person named in the certificate is of good moral character, and stating the number of years that he has been a resident of the city or town. The Law should require that the certificate have three endorsements,—first, by the Chief of Police, stating that the person named has not been brought before the courts on any criminal charge for a period of not less than five years, and that no charges are now pending against the said person; second, by the Chief Health Officer, stating that the person named is in good health, and that no contagious diseases have been reported in his household for a period of not less than one year; third, by the Chief Officer of the Poor, stating that the person named has not received any assistance from the poor authorities for a period of not less than five years.

This certificate should be signed by the proposed emigrant, and witnessed by the chief executive officer of the town where issued, as an evidence of the applicant's ability to read and write; and upon his arrival at the port of sailing the certificate should again be signed by the person holding it, in the presence of the duly accredited agent of the United States, as a means of identification, after which it should be countersigned by said agent. Upon the emigrant's arrival in this country the immigration authorities should take up this certificate of character and issue a certificate of admission, which should contain a general description of the person, together with the statements contained in the certificate of character.

SIBERIA AND THE EXILE SYSTEM.

MAX BEHRMANN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Deutsche Revue, Breslau, July.

ON my return from my tour of exploration in East Russian-Siberia toward the close of 1889, the first book that fell into my hands was a German translation of George Kennan's well-known book of travels in Siberia. How totally metamorphosed was the Kennan whose simple unpretentious narrative of his travels in Kamschatka had so thoroughly inspired me with regard for him! The serious, veracious traveler was metamorphosed into the sensational American journalist. I have regretted this change exceedingly, both for Siberia's and for Kennan's sake, and if I endeavor to present the facts as derived from a ten-years personal experience in European-Russia and Siberia, it is not with any desire to vindicate the Russian exile system, but simply in the interest of truth. Kennan makes of Siberia a hell for the exiles. Well, in my eyes also, it is no Paradise, but just as little do I regard Plötzensee, or Newgate, or Sing Sing as an Eden. Siberia is one of the dark shadows of our many-sided social life; improvable indeed, and wanting to be humanized in many directions, but, under existing conditions, absolutely indispensable.

Siberian exiles, as is well-known, fall into two classes—common and political criminals. The former constitute about 95 per cent. of the whole and may be disposed of summarily. Russia has no death-penalty, save for political offenses of the gravest character. The Russian is good natured, but passionate, superstitious, and lawless. The villagers lynch a horse-thief without scruple, burn witches, break the skulls of rivals with a wagon-spoke, throttle faithless wives, etc., while the non-Slavic people of Russia regard murder and robbery as virtues. The one punishment for all these offenses which in other lands are punishable with death, is deportation to Siberia. A gang of Siberian miners represents a very low type of humanity, a species of workman not to be handled with kid gloves. The convict, moreover, knows well that whatever fresh crimes he may commit he is liable to no further punishment beyond a flogging, which he is hardened to; and the cold-blooded murder of an inspector, or even of a comrade, is indulged without the smallest compunction. I, myself, saw one of these wretches, on his way from the prison to his place of work, seize a passing girl and literally twist her neck before the guards could interfere to prevent it. When asked why he had killed the child, he exclaimed savagely: "She stuck out her tongue at me." This is the type of humanity for which Mr. Kennan seeks to awaken the sympathy of both hemispheres.

Turning now to the political offenders, Mr. Kennan must forgive me for saying that his idealization of the poor "politicals" reminded me of his charming young countrywoman who brought flowers to the condemned criminal Rosensträusse, and in a species of wild rapture, shed bitter tears over him. I do not want to imply that Mr. Kennan lies consciously. By no means. The whole fault is in his methods of investigation. Mr. Kennan met in Siberia a number of apparently educated men and women, whose possession of such writings as those of Mill, Buckle, and Spencer imposed very strongly on him. They said nothing about bloodshed, dynamite, or revolvers, and when questioned as to their *curriculum vitae*, they gave a mosaic of governmental tyranny, official "misunderstanding," prisons, ill-treatment, hunger, poverty, madness, and suicide. Mr. Kennan showed his sympathy with them, and as he himself says joined them in singing revolutionary hymns. He then returned to America, and, in the *Century Magazine* pictured the poor politicals as intellectual giants who, in any other civilized country, would have been rewarded with portfolios. Mr. Kennan gives us pictures of the Russian Government, and

of the politicals, as sketched by the latter, and the picture is as much like the truth as could reasonably be expected.

Mr. Kennan would have us believe that the sole offense for which the politicals were condemned, was "a difference of opinion" between them and their Government. Well Rava-chol would most probably tell us that a difference of opinion subsisted between him and the momentarily dominating governmental and social theorists in France. It was not a mere abstract question of difference of opinion which convulsed Russia during the terrible period of 1878-85. It was no mere question of constitutional amendment which led to the wholesale deportations of the period; but a wide spread, well-organized criminal assault of the most disorderly social element, upon social order and morality. The Nihilists of 1880 differed from the anarchists of 1892 in respect only that their technique was not so far advanced, and the dagger and revolver took the place of the cowardly dynamite. I can speak on this subject from personal knowledge, for on more than one occasion a lucky accident made me a witness of Nihilistic methods. I was in Petersburg when Sassulich fired at General Trepov and Solovjev fired at Alexander II. I saw Katchewski (Stepniak) stab Police-General Mesenzev, I was witness of the bloody fight between the students and Cossacks, which was followed so closely by Goldberg's murder of my friend, Prince Krapotkin. I was for many years in close contact with the Nihilists, and I can say from my own experience that to characterize Nihilism as a "political struggle" in the western European sense of the word, or as in any way a struggle for constitutional reform is to falsify history. Not one of the Nihilist leaders could be appropriately characterized as liberal, constitutional, or peaceably socialist. It is true that the fundamental principles and aims of the movement were in great measure concealed, both with the object of drawing the less bloodthirsty into its ranks; and, secondly, with the object of escaping the detestation of all Europe. This renders the study of the subject for strangers more difficult, and resulted in a measure of inequality in punishment and deterrent measures, and, doubtless, in many cases, of injustice. The revival of Nihilism, under another name, in France, has presented the matter in quite a new aspect to Western Europe. The liberation of the dynamitard roused all Europe, and called down the severest condemnation of the pusillanimity which prompted the verdict. And what were these dynamite attempts in comparison with the horrible scenes witnessed by the Russian people? Generals and Governors were murdered, railways and streets undermined, State treasuries robbed, traitors to the "good cause" assassinated, public buildings demolished in open day—the whole culminating in the most atrocious murder of a ruler who had won the sympathy of all Europe by his efforts for the advancement of his country. To have met such systematic, long-continued action with mildness would have been a crime. Civilization and popular sentiment called loudly for vengeance. The days in which a Sassulich might hope to escape the justice of the law were passed. Every social class saw itself threatened; all ranks united against the secret murderers. Only they who lived in Russia at the time can realize the horror, the hate, the desire for vengeance, which inspired all classes against the Nihilists. Every fresh great deportation lifted a load off the nation's breast.

No, the hanging and banishment, and overflowing jails of those days, were not the "acts of brutality of a despotic government," but lamentable, yet easily intelligible, measures of the ruling class against brutal, inhuman, secret foes of civilization and order. The country sat on a volcano with its existence menaced, and if in its effort to save itself, it was committed to some acts of injustice, it cannot be condemned. *A la guerre comme la guerre* is a sad but just proverb.

With the hanging of the leaders and the deportation of the less compromised to Siberia, comparative tranquility was

restored. The "politicals" whom Kennan met in Siberia were the heroes of the reign of terror of 1876; personages which might well arrest the sympathies of a peripatetic journalist in quest of sensational matter, but hardly those of a dispassionate searcher for truth. The character of Kennan's friends is readily seen in the men whom he holds up as types of the men "suffering for a mere matter of difference of opinion with their Government," as for example Lazarev and Prince Krapotkin, both of whom were zealous members of the "Propaganda of Action."

Siberia is an asylum for moral imbeciles. As is common in such institutions the patients complained of ill treatment, and Kennan believed them.

Russia is well purged of the Nihilists, but whether her systematic peopling of a great region abounding in natural resources, with her criminal population is a work of wise statesmanship is a question which has yet to receive a practical solution. The great future which lies before Siberia when her resources shall have been opened up by railway communication is, in my opinion, beyond question, but I doubt very much if the criminal population, or the "Politicals," will contribute much to its development. If these politicals had been German, English, or American, they would ere now have enriched themselves and the land of their exile.

EDUCATION, LITERATURE, ART.

AUTHORSHIP AS A PROFESSION.

D. W. E. BURKE.

Condensed for THE LITERARY DIGEST from a Paper in
University Magazine, New York, July.

"CACOËTHES SCRIBENDI" sneered the ancients; we moderns say, "the itch to write." This is a disease virulent in youth, poisonous in middle life, deadly in old age. Diagnose it: its first symptom is a dream, its last a disappointment. We all have it, yet will not own it; the author is rare who claims authorship as his only profession. We all have it, yet happy is he who rids himself of the distemper early in youth. This itch to write is the cause of more misery in the great world of ours than the worst of bodily ailments, no matter how fatal. It leads to hopeful longing, disappointed ambition, despair, penury, death. And it leads to fame, to fortune. That is the difficulty.

Thus it is that we have the profession, or trade, or art—call it what you will—of authorship, which may have one or more of three aims: pleasure, fame, or wealth. Now, is authorship really a profession, a trade, or an art? Most authors declare that the ability to write is a gift; that there is an indefinable something which inspires them and teaches them how to write. Jean Ingelow, whose fascination is clearness of style and thought, says that she always took delight in beautiful thoughts, well expressed. She wrote because she felt impelled to it. George Macdonald and Edmund Clarence Stedman tell us that if one has anything to say, the way to express it will be easily acquired. Longfellow puts the thought into a single line:

Look, then, into thine heart, and write.

While the careful reader of Milton, Shakespeare, Macaulay, and Goethe will find added testimony to prove the truth that the ability to write partakes of genius, is heaven-given. Such men are born, they live to write. On the contrary, there are those who believe in a development of style, who assert the possibility of training a youth for authorship as well as for other professions. Mr. Payne says that a young man intended for literature should be educated up to it. This is indeed true; whether the chances of success are as great as in other professions, is a serious question. Matthew Brown, an English essayist, described a method by which he trained himself to author-

ship. May it not be fairly questioned whether, in his case the gift was not present, dormant to be sure, but needing only an awakening. Work is the fundamental idea which underlies all success. In literature, God's gift must be added.

D'Israeli defines an author by profession as "one who has no other means of subsistence than such as are extracted from the quill." But it seems difficult to throw out from the ranks of authorship by profession those who make literature only a part of their life-work. It is here that the heart is, although they may obtain the almighty dollar from another source. There are still other professional authors who are mere tradesmen. They have no gift, but little cultivation. These are by far the most numerous company of authors. Yet do they deserve the name? Unlike the great ones of literature, they do not live to write; they write to live. Thus is authorship all three, a profession, a trade, and an art, above all, in the highest sense, an art.

The development of authorship as a profession has been very slow. In the days of blind Homer only those who felt a direct inspiration could afford to waste their lives in writing dactylic verses. At Rome, the State vied with private individuals, as patrons of literature; in the Augustan age, literary ability found ready recognition. In England, before the advent of authors by profession, those who conceived ideas which have since moved the world were the retainers of the great lords. Then followed the age of dedication, during which the emoluments of authorship consisted of an allowance from the noble to whom the work was dedicated. At last, printing was invented, a reading public created, and an opportunity afforded for the development of dormant genius. Authorship in our own times has retained the form assumed in the latter part of the Eighteenth Century. There has, however, been added one element which is outside of literature, the so-called realistic novel. That this parasite is to literature as poison to a healthy system, is admitted. Amélie Rives and Albert Ross may grow rich in pandering to the brutish in mankind, but this "sprudigious" (the adjective is an invention of the first-named) authorship is unworthy of the name. Gain is its goal, not fame. They and such as they are professionals, not artists.

Many are the descriptions of the trials of young authors. Want of gold is often their lot until a place in literature has been won. Then comes the want of time. "To be known as a writer, is to become public property."

But besides all this are the real sufferings of those who have obtained a hearing. We have seen Oliver Goldsmith laboring at hackwork under the lash of a bookseller, yet all the time employing his spare moments upon the "Traveller" and "Deserted Village." Equally sad is the story of every author of Goldsmith's period. Who does not recall the melancholy of Cowley, the egotism of Horace Walpole, the passionate criticism of Dennis, the disappointed genius of Henley, and the death of poor Bayne! And this is the end. After all the strivings, after success is won, the honor seems but a faded crown. It is vanity. The golden apples for which he has striven so long, are but ashes in his hand. It may be, then, that there is reason for a nation's laureate going toward his grave, soured, pessimistic. It may be, too, that there is a reason that the society of the great and learned seems disagreeable to those who have themselves won fame. Thackeray never liked literary society. Southey withdrew to his native hills, and congratulated himself on fleeing the world. Even the genial Lord Byron became disgusted at receptions at which only the "purple" were present. There is something almost pathetic in the life even of the greatest of authors. Some one has said that literary genius is next door to insanity; and few will deny the statement. Fewer still will deny the other, that unhappiness is a nearer neighbor still. And yet all the world would be an author! And who would not welcome Poe's sufferings and disappointments, if he could have with it his fame.

There is no lack of honor for the author of recognized merit.

Indeed, the honor paid to him exceeds that shown to kings. Well may it be so, for an author is a king in his own realm. Some one has said, "When the Almighty lets loose a thinker on this earth, all things are at risk." An author is emphatically a thinker; he who does not think cannot become one. Thus the young men of our day go on dreaming of authorship, conscious of the toilsome journey before them, warned by failures on every side, taught by the blighted lives of those who have won the crown, reckless, infatuated. They tempt fate to win fame. Yet such is the paradox we call man. He has sought fame always, regardless of fate. While the world lasts he will continue the quest.

JACK IN LITERATURE.

W. CLARK RUSSELL.

Condensed for THE LITERARY DIGEST from a Paper in
Sailor's Magazine, New York, July.

TO whom, it is worth asking, is the sailor indebted for what I may term his traditional portrait? The portrait has long ago been made familiar to us all by the illustrators of nautical fiction and songs, by the theatrical actors of marine parts. The presentments take this form: A broad countenance of a smoky, crimson complexion, wrinkled and knotted by the weather, and liberally besprinkled with warts and what are known as "grog-blossoms"; in the centre of this amazing surface a pear-shaped nose of an irritable, fiery tincture at the extremity, as though it had been recently visited by a swarm of enraged bees; a large and heavy mouth, nicely adapted by nature, whether for the rim of a pewter-pot or the neck of a quart bottle; eyes of a color rendered indistinguishable by filminess and a species of red congestion, due partly to rum and partly to rheumatism; one eye, perhaps, a little bigger than another, but both of them exceedingly small—hazy twinklers, lying deep in their little holes, as though driven inwards by the gales of wind into which the owner had peered; a long, broad body, supported by a pair of legs arching outward, so as to form a perfect oval; the whole dressed in an attire which looks to have been gathered from the wardrobes of the waterman, the man-o'-war's-man, and the merchant-man.

The tradition is a fixed one, he must be a bold man who would dare to meddle with it. What would the public think of the likeness of a sailor that should represent him as tall, slender, well made; a pale face, with scarce a scar of weather visible in it; no hint of drink in his nose; intellectual eyes—large, glowing, full of sensibility; with nothing whatever in him to suggest his calling outside that easy grace of mien which follows long usage of the heaving deck of a ship?

I have met many seamen in my time, conversed, I may say with hundreds upon hundreds of them, but I ransack my memory in vain for any approach among the most uncouth and grotesque specimens I ever encountered to the traditional portrait of the sailor. I am disposed to accept Smollett as the creator of the groggy burlesque fancy that passes current at this hour as the correct and faithful copy of the mariner. Fielding has indeed laid his colors on Jack with a trowel, but the reference is incidental, the portrait is not labored. But Smollett's handiwork is a very deliberate affair. His Trunnion, his Pipes, his Hatchway, and that odd creature that dresses himself in armor in "Sir Lancelot Greaves," are characters which express some of the novelist's most ambitious art. We put Fielding's shipmaster on one side as an accident, as a quite uncommon experience in short; but Smollett's men were his own, and succeeding times have accepted them as typical, as representatives indeed of the seafaring character. It is Smollett who must be held answerable for Caliban in flowing trousers, tarpaulin hat, and pigtail.

It is easy, I think, to see how it came about. The novelist had been to sea as a surgeon's mate, and his keen eye had brought much to his mind that was to prove useful literary

ware afterwards. No doubt sailors were a mighty rough body of men in those days; their life was one of extraordinary hardship, and went far to confirm and harden what was brutal amongst those of them who were by nature brutes. Succeeding writers, instead of going to the 'tween decks and to the fore-castle for ideas, went to Smollett. In this manner the type was perpetuated for generations. But one day there rose up a man who, putting aside all the examples of fiction, suffering no other government in the conduct of his pen than that of truth, determined to describe the sailor as he knew him. He had made a voyage that extended over two years; his ship was a little brig; his port of embarkation Boston; his destination the then wild and lonely coast of California. His name was Richard Dana, and the book in which he relates his experiences he called "Two Years Before the Mast." Here was the truth; and what a revelation it was! No grog-colored, one-eyed commodores; no caper-cutting midshipmen; no wild festivities o' Saturday nights; no thunderous, blunderous sea-captains, with copper noses and bawling voices, staggering with rum, copious in curses, absurdly employing the language of the sea to express the simplest ideas. But what instead? Jack, as he was then, as he still is, as, in my opinion, he ever has been, in all essential points of his nature, a thinly-clad fellow, ill-used for the most part, smothering curses in his gizzard, but rarely whipping out with them above board, leading the life of a dog, fed on rascally rations, working hard day and night for the wage that a crossing-sweeper would disdain, yet with a strange, dim light of romance suffusing his nature too—a dim illumination—call it *poetic*, if you will—whose radiance you will seek in vain in Smollett's men and their descendants.

It is strange that the imposition should have been maintained and perpetuated by men who had lived with Jack, whether as bluejackets or merchant-men. You admire the talent exhibited in the grotesque tracings, you laugh at the tomfoolery of the names given, at the horse-play and nautical airs and capers of the marionettes; but as a sailor you cannot for an instant accept the portraits as real. They leave the same sort of impression on the mind that is made by Cruikshank's drawings of the mariner. It is like looking at your face in a polished silver spoon. Fenimore Cooper is another writer who had used the sea in his youth, and had made sailors the study of his later days. He is subsequent to Michael Scott and deals more gingerly with his pigments. Time, perhaps, was beginning to correct something of the old tradition, and then again the Trunnions and Bowlings would have no counterparts in the American navy. Cooper has bequeathed us one true book of the sea in his "Ned Myers"; as genuine in his way as Dana's or one of Melville's; and yet, though this author has given us many correct portraits of seamen, unexaggerated representations of the sailor, the only creation of his in this way that survives in memory, that is quoted and spoken of with a sort of admiration, is Long Tom Coffin in the "Pilot," as consummate a travesty of the nautical character as anything to be found in boys' books about pirates, or, to look lower yet, in the nautical drama!

THE MODERN PRESS.

DON FERNANDO DE ANTON.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revista Contemporanea, Madrid, June 15.

THE modern press has been made possible only by our liberal views, views which are characteristic of our century. There can be no doubt that the modern newspaper could not exist, and does not exist, where the will of Cæsar is law. Where the absurd system of press-censure exists, thought cannot take full flight, and intelligence must necessarily be crippled. Certainly, men like Dante and Virgil do not need the protection of modern democracy to give their thoughts to the world, but there is not much relationship between indi-

vidual genius and the collective work of a universal organism. A book written by a single person, and read by the cultured only, may appear in the realms of the worst tyrant; but a periodical, edited by several persons in conjunction, and read by society in all its phases, must have the support of the institutions of liberty.

The modern journal found its beginning in the *pasquilles* and libels, by which the suffering people vented their dissatisfaction, at the eminent danger to the writers of having to retire to the contemplation of prison-walls. But such anonymous printed attacks became very numerous and troublesome, and all efforts of the police to suppress them were unavailing. This gave rise to the official gazettes. These papers were originally intended to counteract the pernicious influence of venomous fly-leaves, and to inform the loyal citizen of all matters of interest pertaining to State, Crown, and Government, and giving at the same time an official sanction to the news. When once these gazettes had been firmly established, the evolutions of periodicals followed each other in rapid succession; the bulletins published once or twice a month rapidly developed into the modern newspaper, with its two or three editions daily, its wonderful amount of matter, and mammoth circulation. It is not very easy to form a judgment upon the modern press. To do this, we must learn to understand modern times and modern society thoroughly, for the press has grown with the times, suffered with the people, triumphed with them, and changed with them—it is a veritable child of the age.

The press has undoubtedly all the faults of this age as well as its virtues. It is hasty and inconstant, easily swayed from side to side, given to pandering to the multitude. There was a time when the press echoed the noblest sentiments, when the greatest men were proud to speak through its columns to the people, when those columns were opened to every generous doctrine, every noble thought. Those times are past. Cool and courteous argument no longer belongs to the newspaper. The press is now an established political tribune, where endless speeches are made upon political subjects, colored to suit party purposes. The press of the beginning of our century was a beautiful model, which has not been followed in its further development. Therefore, the glorious times are past when a newspaper man would frequently leave the columns of his sheet to take part in the deliberations of a Ministry.

Ideal politics have been succeeded by distinctly practical politics; the purely, or almost purely, political press has become a very diversified institution. Is it quite certain to be an advantage that we advance in a few days further than our ancestors advanced by years of hard work? But do we not lack seriousness in our judgment, fixity of ideas, dignity in our criticism, solid conviction in our opinions? And if we do not lack these qualities, why are we so ready to worship the idols to-day which we execrated yesterday? Why is there so little logic in our lives? *Quien Sabe!* It is certain that the press has been transformed with the society which it reflects, and if we recognize no longer in its columns the light shield of the languid, aristocratic dreamer, we find the rather more objectionable and ponderous armor of gross materialists. What a variety in the contents of the papers! They would be called regular books, if they were not so full of huge telegrams. There is religious news and quotations from the stock-exchange: talks about an upstart citizen who expects a decoration or title to veil his low origin, and scandal about the ancient noble falling away from his high state. To the bad instincts of the money-seeker this press panders, it begins and ends with advertisements. It accuses without pity and defends without reason; it elevates or pulls down its heroes without any other reason than that based upon the impressions of the moment; it ignores what it has said, and often does not know why it has expressed its opinion as it did.

The press had a sacred mission to perform. It could have ennobled the people—instead of which it is only a money-making concern. In place of the pen, a pair of scissors; instead of intelligence, the haste to be first in the market, instead of greatness of expression, insolence. Book criticisms, are usually written by the audacious author or his friends; in fact, any one who is willing to pay may make use of the press for his aggrandisement. The little cadet, just out of the military school, is made into a hero; any one may be called illustrious who, though a born fool, manages to draw the press into his service. Surely the carnival does not only last three days; it lasts from one end of the year to the other in this incomparable press, which advertises soap as if it were a man, and men as if they were some kinds of soap!

Thus speak the enemies of the press, and there is, unfortunately, too much truth in all this. But does it lower its importance? No; it only proclaims its greatness and its influence. And the press is not to blame for its faults, for it does not form the opinions of the public, but public opinion forms the press. An honorable, pure, dignified, noble, generous press would only be possible if a public with noble qualities could be found to support it. Degraded and full of the unhealthy desire after wealth to satisfy a nervous longing for gross pleasure, the people demand newspapers which will please them, and all our attacks upon the editors will be in vain as long as the people are pleased. The public will have it thus.

Students' Libraries in Germany.—Germany has some two thousand so-called "gelehrte" libraries, *i. e.*, collections of books for students rather than for popular reading. In his recent work, "*Adressbuch der deutschen Bibliotheken*," Dr. Paul Schwenke, gives the data covering 1609 of these libraries. They contain a total of 27,091,288 printed volumes and 240,416 manuscripts; 130 are public libraries including the University libraries, and have a total of 15,000,000 volumes, 530 are libraries of public schools with about three million volumes; 142 are in connection with other technical institutions with 2,000,000 volumes; 330 general public libraries, with 2,500,000 volumes; 201 are in connection with cathedrals, churches, etc. with 1,250,000 volumes; 61 are military libraries, with 666,000 volumes; 128 are libraries of various associations and societies, with 1,000,000 volumes; 87 are private collections with 1,500,000 volumes. The largest collection of books in Germany is that of the Royal and State Library in Munich with 900,000 printed volumes, next comes that of Berlin with 800,000 printed volumes, then that of the University and State Library at Strassburg, with 601,000; then in order the City Library at Hamburg, the University libraries at Göttingen, Leipzig, Dresden, Heidelberg, Munich, Würzburg. All these collections are eclipsed by the British Museum at the *Bibliothèque nationale* at Paris, which number their contents by the millions. In Munich 130,000 calls are made for books annually, in Berlin 281,000, in Göttingen 72,000, while in the British Museum the calls number 1,500,000, in the London Public Libraries 2,500,000, in the *Bibliothèque Nationale* at Paris 200,000, in the *Bibliothèques Municipales* 1,500,000, showing plainly that the calls stand in no ratio to the number of volumes contained in a collection of books. Berlin is the richest of German libraries, expending each year 414,000 marks, followed by Munich with 159,000, Strassburg with 122,000, Leipzig with 87,000, etc. The British Museum has an annual income of nearly 800,000 marks and the *Bibliothèque Nationale* of about 650,000.

Education of Spanish Women.—Mrs. Gulich, of Boston, has devoted twenty years of her life to building up a system of higher education for Spanish girls. She began alone with absolutely no assistance by admitting a few girls into her own house, and in spite of the social ostracism to which she was subjected, persevered in her determination to push aside the

traditions of convention and superstition, and with the golden key of knowledge to unlock the door which had so long been a barrier between Spanish women and the wider possibilities of life. Only once before, in the land of Cervantes and Calderon, had the door of learning been opened to women; and in this case it was in the Sixteenth Century, in the days of Spain's crowning glory, that Queen Isabella, in spite of many untoward circumstances, finally succeeded in placing women in professional chairs in the Universities of Salamanca and Alcala. But that foe to all enlightened progress, Philip II., completely undid her noble and precious labor, and then, for 300 years, ignorance, like a dark cloud, hung over the destinies of the Spanish woman, until, about a quarter of a century ago, when, under Mrs. Gulich's inspired and philanthropic efforts, the daylight began to dawn. Through her efforts, a training-school at San Sebastian gradually grew up, whence she sent out duly qualified teachers, who have established schools in Bilbao, Santander, Saragossa, and elsewhere. In these schools girls are brought within reach of mathematical and scientific studies, and are made acquainted with ancient as well as modern languages. The aim of the training-school is both religious and secular; its motto is "Higher Christian Education."

—*The Folio, Boston, July.*

SCIENCE AND PHILOSOPHY.

SCIENTIFIC ASPECTS OF THE TEMPERANCE QUESTION.

A. E. T. LONGHURST, M.D.

Condensed for THE LITERARY DIGEST from a Paper in
The Westminster Review, London, July.

FIRST, let us ask, Does alcohol exist ready-made in nature, or is it formed within the body as the result of changes in the food taken for nutrition? The only scientific answer to these questions must be, No.

If we look to the properties of alcohol, we find scientists agreeing that in large doses it is a narcotic poison, killing by suffocation through its paralyzing influence on the respiratory nerve-centres; and in smaller, but continuous, doses, by the structural changes which it exerts in the several organs and tissues of the body. Chemically, it is hydrocarbon, devoid of nitrogen, hence can give no real or permanent strength.

By its action on the blood-cells it checks oxidation by limiting their power of absorbing oxygen and eliminating carbonic acid, and by its strong affinity for water it dries up the tissues, causing thirst. Alcohol, therefore, in any quantity, interferes more or less with the purification of the blood and the healthy oxidation of the tissues.

It is a common idea that alcohol produces a warming effect in cold weather. This feeling of warmth depends, in the first place, on the fact that the paralysis of the central nervous system causes an increased blood-supply to the surface of the body; and, secondly, in all probability, on the blunting of the sensibility of the central organs which are concerned in the sensation of cold.

The stimulating action which alcohol appears to exert on the physical functions is also only a paralytic action. Again, there is a strong belief that alcohol gives new strength and energy after fatigue has set in. The sensation of fatigue is one of the safety-valves of our machine; to stifle the feeling of fatigue in order to do more work, is like closing the safety-valve so that the boiler may be overheated and explosion result.

It is commonly thought that alcoholic drinks aid digestion, but in reality the contrary would appear to be the case, for it has been proved that a meal without alcohol is more quickly followed by hunger than a meal with alcohol. If, then, we ask definitely what is the most recent testimony of science as to the use of alcohol as a food, we very properly inquire

what constitutes a food? The answer is, that the food employed for the nourishment of the body must have the same, or nearly the same, chemical composition as the body itself. The result of scientific research up to the present time is more and more against assigning any definite food-value, direct or indirect, to alcohol.

In connection with the sanitation of armies, thousands of experiments upon large bodies of men have been made, and have led to the result that, in peace or war, in every climate, in heat, cold, or rain, soldiers are better able to endure the fatigue of the most exhausting marches when they are not allowed any alcohol at all. A similar result is observed in the case of the navies.

That mental exertions of all kinds are better undergone without alcohol, is generally admitted by most people who have made the trial.

It appears certain that from 70 to 80 per cent. of crime, 80 to 90 per cent. of all poverty, and from 10 to 40 per cent. of the suicides in most civilized countries, are to be ascribed to alcohol. Surely the day is past when upon dietetic grounds there is any indispensable case for the moderate or habitual use of alcoholic beverages. If we summarize the most recent scientific conclusions as to alcohol and its action on the human system, they will be somewhat as follows:

It is not found in Nature, nor provided by her as a necessity of animal life.

It predisposes to disease; deranges the constitution of the blood; unduly excites the heart and circulation; paralyzes the minute blood-vessels; impairs the function of the digestive organs; disturbs the regularity of nerve-actions; lowers the animal temperature; lessens muscular power; is not a food; the highest health and longevity are attainable without it.

With so much evidence of the evils of alcohol, and such scientific expressions against its use in the animal economy, it is high time that the profession of medicine should speak about it from the scientific aspect of the question.

For a man to say that he takes alcohol because he likes it, regardless of the consequences to health which it entails, or the possibility of a drunkard's grave, is at any rate honest; but when he says that he takes it as a food, because his doctor tells him it is so, and is a necessity, then he defies science and brings a reproach on the profession of scientific medicine.

THE LIMITS OF ADAPTABILITY.

PROFESSOR JUSTUS GAULE.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Die Nation, Berlin, July 1.

By the rivers of Babylon there we sat down. Yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof.

For they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying: Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

HOME-SICKNESS finds expression in every tone of sentiment, but never more forcibly, perhaps, than in the verses above cited. It is the same sentiment which inspires with yearning for his mountain home, the mountaineer whose lot is cast amid the smiling landscape of the plains. Some have ascribed this to his feeling for the beauty and grandeur of mountain scenery, which the dwellers in the plain share in common with him, but the explanation will not hold. Appreciation of mountain scenery is a modern phenomenon, while home-sickness is world-old, and the mountaineer no longer yearns for his mountain home with the same intensity that he did when he and all men were agreed that the lot of the mountaineer was a hard and a sad one. And, then, home-sickness has no geographical limits; it is nowhere more vehement than among the Arabs, whose homes are in the dreary wastes of the

desert. It is not the nature of the country, not its beauty, in our modern acceptance of the term, which binds man to the land of his nativity. In a certain sense everyone finds incomparable charms in his own land. Its beauty is an established axiom, interwoven with every fibre of the heart. And that is not wonderful, for our home impressions are the first that we receive: they constitute the foundation on which all later impressions are built. The home presents the child with his first sense-objects, his first ideas. All experiences in the world beyond are noticeable only in respect of the contrasts they present to home-experiences. There is a want of familiarity in things and people. The exile is torn from his own proper spot on earth and sees himself at variance with his new surroundings without an idea of possible adjustment. And this yearning for home is the more imperious, the more isolated the corner of earth in which the exile grew up, the slenderer the tie which binds his people to humanity at large. It was a Jewish poet who gave birth to the passionate, pathetic wail: "Weep not for the dead, neither bemoan him, but weep ye sore for him that goeth away, for he shall return no more, nor see his fatherland." Modern intercourse triumphs over the limitations of nature, modern culture brooks no isolation. The time has gone by when every little group of humanity held itself aloof from every other group. The old world was picturesque, for isolation produced variety. Every characteristic of soil and climate, every furrow in the surface of the earth, reflected itself in the character, habits, and costume of its inhabitants.

But home-sickness will soon be no more than a tradition. We ourselves cannot comprehend it in the sense our fathers did. Hundreds of thousands of our countrymen annually sail for foreign countries, and so far from regarding it as a punishment, they look forward with hope and courage to the future that lies before them. They expect to find themselves in the country of their adoption amid entirely new surroundings—new conditions of existence, but that does not frighten them much, because they have not grown up to believe that the conditions of their home are the only possible ones. Education and intercourse have broken down the exclusiveness of the past, and rendered it easy for people to adapt themselves to new conditions in a new world; and now that its force is once broken, the process will be continued until men will regard every part of the habitable earth as their home. Is human adaptability to changed environment really so great? This is a question which I have already raised in these columns.* On that occasion I treated of the influences of enviroing conditions on the nervous system, and through it on the organism, and pointed to the conclusions that man's capacity of adaptation to changed conditions has its limitations.

A case in point is the non-adaptability of the Negro to the conditions of his American environment. In my previous article I endeavored to show how conditions of environment contribute to the development of national and race types. The natural conclusion hence would be that if all that is distinctive in the negro is the product of enviroing conditions, his transplantation to wholly different conditions would tend to conform him to other types, equally with him under the moulding influences of the new environment. We have abundant evidence of the operation of the law in Europe, where extending culture and increased facilitation of intercourse are rapidly producing a measure of uniformity in food, habits, costume, and modes of thought among peoples who but a generation or two ago stood apart from each other as distinct national types. Even within the limits of Germany, Swabian, Saxon, Bavarian, Friesian were all sharply characterized; but nowadays all the great nations of Europe produce numbers of men, of whom, apart from the evidence of language, it would be very difficult to say to what nationality they belong; and the number of these people, emancipated as it

were from the influences of local conditions, is an ever-growing one. Where will this process of assimilation stop? Let the Negro of the United States answer the question.

The Negro there has no home-sickness, no yearning for the conditions which contributed to his development as a type. He has been remoulded on American conditions; nevertheless he shows no disposition to conform in any degree to the white people with whom he has been so long in contact. Quite apart from physical structure and color which shows not the least sign of modification, his thought, even under the influence of the English language, shows no approximation to the thought of the white races. The words he speaks are English words, but the thoughts remain negro thoughts, and after 200 years residence in America in intimate contact with the whites the two races are as far apart as ever.

I do not mean to say that it will never be possible to civilize the Negro, but I do say that it cannot be done by the same means as would be successful with members of the white race. If one ever find his way to the intellect of the Negro, he will realize how widely different it is from ours.

On what does this difference depend? One will readily say on the constitution. That is certainly true, but it does not explain the matter. It is certain that all the distinctive characteristics of humanity depend upon differences of organization. Even the European differs in organization from the American. But why is it that the American type is developed by the white race and not by the Negro. The difference in physical characteristics is certainly not so great as between the mustang and the race-horse, and Darwin has shown that comparatively little time would be required to assimilate one to the type of the other. Did he not indeed undertake to prove that all the diverse types of life were the products of evolution from a very few parent types!

In recent years, however, Darwin's movement has made no real progress. It has run counter to variations of type which cannot be explained by the theory of adaptation, or, what amounts to the same thing, to a point in the organization which does not vary under the pressure of enviroing conditions. That is what I call the limits of adaptability, for an example of which I have cited the Negro. That living organisms are variable, and capable of a measure of adaptation to the conditions of their environment, has been shown conclusively. It remains now to define the limits of that adaptability.

THE FUTURE OF ALUMINUM.

Condensed for THE LITERARY DIGEST from a Paper in

Spectator, London, July 15.

THE elegant winged figure with which Mr. Gilbert has adorned the summit of the bronze fountain designed and cast by him for the centre of Piccadilly Circus in London, possesses an interest separate and apart from its merits as a work of art. The statue, which was originally intended to be cast in bronze, is made of pure aluminum, and the brightness and beauty of the material, which has all the appearance of frosted-silver, together with a suggestion of lightness quite peculiar to this new and exquisite metal, must be apparent to the least observant passer-by. Its employment in such an important piece of outdoor decoration in London cannot fail to draw attention to what, among those who are at all beforehand with the world in the pursuit of practical science, is among the most eagerly discussed questions of the day—the probable future of aluminum. Even apart from its material uses, there is enough in the nature and history of the metal itself to make it a subject more than usually attractive to the imagination. Its very existence is an example of the possibility of the inconceivable. As we know, it does not exist in Nature in any form perceptible by the senses. There is no such thing as an aluminum nugget or aluminum dust. It can-

* See THE LITERARY DIGEST, Vol. VI., p. 39.

not be crushed out or washed out, or even burnt out of the earth, except with the aid of the electric furnace, at a temperature of 6,000° Fahrenheit; yet it is present in every load of London clay; and wherever else clay-beds lie, it exists potentially in quantities and over areas to which even the coal-measures cannot be compared for either richness or extent. When once obtained from the clay, its peculiar properties are more obvious and striking than those of any other material. It is beautiful to the eye, whiter than silver, and indestructible by contact with the air. It neither rusts nor tarnishes; is strong, elastic, and so light that the imagination almost refuses to conceive it as a metal, the connection between heaviness and strength being almost as firmly established in most minds as that between heaviness and warmth; and refusing to admit any comparison between the comfort afforded by an eider-down or a sheepskin; the weight is little more than one-third of the corresponding bulk of iron, and of course far less than that in the proportionate amount of silver, gold, or lead.

The value of pure aluminum—light, strong, non-corroding, lustrous, and beautiful to the eye, inoffensive to the senses of taste and smell, and so malleable that (like gold) it can be beaten out into thin foil or drawn into fine wire—is such as to offer an inducement to the discovery of a cheap and simple method of extracting the boundless store in the clay-beds of the world, hardly exceeded by the desire to discover the philosopher's-stone itself. Nowhere indeed does the old fancy of the transmutation of metals come nearer an apparent realization than in the change from masses of shapeless clay into white and shining blocks of silvery aluminum. Even now, with the existing methods of elaborate chemical treatment, or the intense heat of the electrical furnace, pure aluminum can be bought for 2s. a pound in Germany, and at 2s. 6d. a pound in England.

The present cost of aluminum, though still higher than any of the cheap metals, has brought it within the range of everyday life; and its present uses, limited as they are, necessarily bear some relation to the great question of the future of the new metal, and the possibility of realizing the hopes of the metal-worker and the engineer. For all personal equipment which must be carried by the army, aluminum is rapidly taking the place of every other metal. Its lightness is its obvious recommendation in this case. In the German cavalry, even the stirrup "irons" are now made of aluminum. The men's water-bottles are also of the same light and strong material. Nearly all the small articles of luxury and ornament usually made in silver or brass are now produced in aluminum, though, where weight is not a drawback, the gain is rather one in appearance than in construction. Yet, aluminum thimbles, penholders, paper-knives, flasks, or cups are so far superior to those made of the ordinary materials, that no one who has once made use of them in the new metal will readily return to the older form.

A far more important and significant step is the recent construction of large aluminum launches on the Lake of Geneva, and of the aluminum house at the World's Fair at Chicago. In the former case, the object proposed was double,—the gain of nearly two-thirds in lightness in the hull, which, in the case of a pleasure-boat with small engines, would naturally result in a greater comparative gain of efficiency than in the enormously over-engined torpedo-boat or fast cruiser, and a reduction of the surface-friction by the use of a smooth, polished, and non-corrosive material. Both these results are said to have been obtained, though the great preponderance in cost of the aluminum even over the best steel, renders its use for such purposes at present beyond the sphere of practical commerce. The aluminum house, also, should contain the elements of constructive success. So light and tough a material is better suited for the construction of a moveable house than any other. Moreover, aluminum, which itself possesses a high degree of specific heat, does not readily absorb heat itself, and thus it is

not liable to the chief objection to iron buildings in hot countries. As a roofing material aluminum should be most welcome to the builder. In plates or scales, two-thirds lighter than copper, uncorroded by air, and undimmed even by the sulphur of London smoke, it should make a roof fit for a palace of romance.

It is for use at sea that the most marked quality of aluminum, lightness, obviously fits it. The marine engineer and the naval architect, who are already looking in this direction for a reduction in the weight which is inseparable from loss of efficiency, whether in speed or cargo, cannot neglect the possibilities of a metal which, when mixed in the proportion of 1 to 50, gives to aluminum-bronze a hardness and toughness which make it almost as reliable as steel, and which, if the proportions could be reversed and the strength preserved, would reduce the weights of ships and machinery alike by two-thirds. This is a problem which awaits the metallurgists for solution. The reduction in cost, judging by analogy, can only be a question of time and research. The best steel now costs little more than a half-penny a pound; while aluminum is fifty times that price. Aluminum, however, exists in far greater quantities than iron, is more widely distributed, and neither the limits of time nor the history of metallurgy forbid us to conjecture that, as the world has seen its age of stone, its age of bronze, and its age of iron, so it may before long have embarked on a new and even more prosperous era—the age of aluminum.

RECENT SCIENCE.

Age of Guano Deposits.—The following particulars, recently given me by a friend who years ago was a sailor, and whom I know to be a man of the strictest veracity, may be of interest as possibly throwing some light on the age of guano deposits.

In the year 1840 his vessel loaded with guano on the island of Ichabo, on the east coast of Africa. During the excavations which were necessary, the crew exhumed the body of a Portuguese sailor, who, according to the head-board, on which his name and date of burial had been carved with a knife, had been interred fifty-two years previously. The top of this head-board projected two feet above the original surface, but had been covered by exactly seven feet of subsequent deposit of guano.—*Robert Ridgway, in Science, New York, June 30.*

A Paper to Prevent Forged Documents.—It is very desirable that dishonest persons be prevented from duplicating certificates of stock, bonds, drafts, and such valuable documents; and many devices have been employed for this purpose. A new process has just been introduced for making a paper which will at least be difficult to imitate successfully. Ink is applied to a lithographic stone, and another similar stone is placed on its face and the two rubbed together until the ink is so distributed that a variegated design is produced. When the ink is dry, the design is transferred to paper after the usual manner in lithographic printing. Of course any color may be selected for the ink. It is manifest, also, that the design thus cheaply produced can be varied indefinitely until a pleasing or effective one is obtained. A counterfeit is detected at once when compared with a sample of the genuine paper.—*Scientific American, New York, July 8.*

Electrical Paradox.—At length the scientific public are beginning to grasp the significance of the high-tension electrical discharges with which Professor Tesla gave his demonstrations last year. At the recent Royal Society *soirées*, and in fact at every gathering which has illustrated the scientific progress of the year, the new departures in current electricity have dominated the programme and assumed startling and fascinating, if not revolutionary forms. The puzzling paradox of a deadly current made quite harmless by an enormous increase of energy, is now demonstrated by numerous experiments. "High-

frequency currents," as they are called—currents representing many thousands of volts—may be safely passed into the human body and come out at the finger tips in a deafening roar of sparks. Hertz, Ferraris, Tesla, and others have shown that with such currents the accepted ideas with regard to electricity do not hold good, and must be modified.

Among the Royal Society's experiments were those exhibited by Mr. Campbell Swinton, who passed currents through the human body in order to light up a glow lamp on the other side. It seems impossible to measure the current under such circumstances; but the immense voltage was easily demonstrated by interposing a gap between one hand and the wire, when the current leaped in a purple flame through the gap.—*The Leisure Hour, London, July.*

Cosmetics in Old Egypt.—In the course of his researches among the mummy-pits of Achmin, Professor Baeyer, rector of the University of Munich, has discovered cosmetics which had been in vogue among the belles of the land of Egypt at least three thousand years ago. The most notable of these beautifiers were found in the mummy-case of an exalted titled personage, the Princess Aft. To enhance the power of the eye, a "brightener" had been employed containing an ingredient which seems to have been imported from far Hindoostan, and its peculiar effect was to impart a verdant sheen to the iris.—*Scientific American, New York, July 15.*

Silk from Wood-Pulp.—The manufacture of silk from wood-pulp would, at first sight, appear to be as mythical as the manufacture of sunbeams from cucumbers; but it is a simple fact that the work is now being accomplished, and that a mill for the manufacture of the silk is in full operation at Besançon. The process is that of M. Chardonnet, and is described in detail in a recent report of the United States Consul at St. Etienne. It may be summarized as follows: The wood-pulp, such as is employed in paper-making, after being carefully purified by acid, and dried in alcohol, is dissolved in a mixture of pure ether and alcohol, thus forming a viscous collodion, like that used in photography. This collodion is placed in a vessel where, under air pressure, it is first of all forced through a filtering apparatus, and then into a horizontal tube, having a number of glass exit-tubes of very small bore. From these tubes the collodion issues in threads so fine that six of them must be combined to make a strand of the necessary consistency for weaving. On its exit the thread passes through a vessel of water, which frees it of its surplus ether and alcohol, and thus helps it to become a solid. It is also subsequently passed through a bath of ammonia to deprive it of its highly inflammable property.—*Chambers' Journal, London, July.*

The Dynamo, and the Principle of Its Operation.—We are often asked "How does electricity accomplish its work of propelling cars and driving machinery?"

In the first place the electricity must be generated. This is done by means of a dynamo or generator actuated by an engine or by water-power. A dynamo is constructed on the principle of an immense horseshoe magnet made of soft or unmagnetized iron. The arms of this magnet are wound with many coils of copper wire. If an electric current is sent through this wire, the arms become instantly and powerfully magnetized, and will attract a heavy iron bar to their poles. This is called electro-magnetism. The moment the current is broken, the arms are demagnetized, and the iron bar drops to the ground.

Now if you force an iron bar to sweep past the poles of the magnet when the current is on, it will cut the lines of force, technically speaking, and an electric current corresponding in power to the capacity of the magnet will be conveyed into the bar, and, if wires are attached to the bar, they will conduct the current to wherever it is wanted.

An armature is simply a number of parallel bars arranged compactly round a shaft, and made to revolve with great velocity near and between the magnetic poles, thus cutting their lines of force so rapidly as to induce the flow of a continuous current of electricity along the conducting wire. For simplicity of construction and efficiency of work, loops of wire are substituted for the iron bars of the armature.

A motor is a dynamo in which the direction of the electrical current is reversed. Instead of the electricity flowing from the armature into the conducting wire, the current which is generated in a dynamo is conducted into the electro-magnet and into the armature of the motor, and the loops of the armature are powerfully attracted to the poles of its electro-magnet. As each successive loop passes the center of one pole, by an ingenious device (which is too complicated to explain without a diagram), its attraction to that pole ceases, and it is drawn with equal force to the opposite pole, so that while one-half of the loops on the armature of the motor are constantly attracted to the north pole, the other half are attracted with equal force to the south pole.

It is the force of this attraction which keeps the armature of the motor revolving, and this force is sufficient, when the armature is properly geared to a car-axle, to turn the axle and thus propel the car.

The system of electric-car locomotion then consists of

(a) A dynamo or generator in which the armature is forced to revolve so that its loops will cut the lines of force proceeding from an electro-magnet, thus generating a current of electricity, and

(b) A motor, in which the revolving loops of the armature are attracted to the pole of an electro-magnet, through whose coils the above current is made to pass, thus forcing the armature, when properly geared, to turn the car-axes.

The current is conducted from the armature of the dynamo or generator located in the power-house, to the overhead wire, thence through the trolley of the car to be propelled to the field of the motor, and also to its armature, which is geared to the car-axle, thence through the wheels to the rails on which the car runs, and so back to the power-house, thus completing the circuit.

It is the office of the motorman to break this current when he wishes to stop the car, or to complete it when he desires to proceed; in other words, to turn the current on or off at will.—*Wm. H. Knight, in Mechanical News, New York.*

The Ethnic Origin of the Jews.—In spite of the persistency of the typical Jewish physiognomy, it is proved by history that the Jews are far from a pure Semitic strain. They lived among and constantly intermarried with the Canaanites, Amorites, Philistines, and true Hittites, none of whom were of Semitic blood; they bought Greek concubines, called in the Bible "pilegish"; and, in turn, the males of many of the tribes around them, lured by the ever-famous and still maintained beauty of the Jewish maidens, were quite willing to vow, "Thy people shall be my people, and thy God my God." In the Talmud these are called "proselytes of the King's table," and they were accorded honorable positions.

Such conversions by no means ceased with the destruction of Jerusalem by Titus. In the Eighth Century, Bulan, Prince of the Chasars, with all his people, embraced Judaism, and the repeated edicts in mediæval time forbidding marriages between Christians and Jews can only be explained because such unions led the former to the faith of the latter.

At present, in all parts of the world, the prevailing anatomical type of the Jew is that of the brunette, with curly dark hair, dark eyes, often olive complexion, the skull long—dolichocephalic—the face rather narrow. This holds good for about ninety per cent. of them; but nearly everywhere the remaining ten per cent.—in Germany, over eleven per cent.—are blondes, with light hair and eyes and round skulls—

brachycephalic. In a much smaller percentage, the type is characteristically Mongolian, especially in the women, and about an equal number present negroid features. These aberrations from the ethnic type must be regarded as reversions through heredity to some of the numerous non-Semitic strains, which have, as above intimated, from time to time modified the pure current of Hebraic blood. That in spite of the number and extent of these admixtures the type has been preserved on the whole with such fidelity from the earliest Babylonian epoch, is a remarkable lesson in anthropology. An interesting discussion of the whole question by Von Luschan, Virchow, and Alsberg may be found in the *Correspondenz-Blatt der deutschen Gesellschaft für Anthropologie*, October, 1892. It effectually disposes of the absurd theory of Professor Gerland, of Strasburg, that the Semitic stock is a derivative from the African negro—a theory which can only be explained by an anomalous degree of anti-Semitism obscuring his intellectual faculties.—*Science, New York, June 23.*

The Lost Tail.—When one passes from the head to the other extremity of the human body one comes upon a somewhat unexpected but very pronounced characteristic—the relic of the tail, and not only of the tail, but of muscles for wagging it. Everyone who first sees a human skeleton is amazed at this discovery. At the end of the vertebral column, curving faintly outward in suggestive fashion, are three, four, and occasionally five vertebrae forming the coccyx, a true rudimentary tail. In the adult this is always concealed beneath the skin, but in the embryo, both in man and ape, at an early stage it is much longer than the limbs. What is decisive as to its true nature, however, is that even in the embryo of man the muscles for wagging it are still found. In the grown-up human being these muscles are represented by bands of fibrous tissue, but cases are known where the actual muscles persist through life. That a distinct external tail should not be still found in man may seem disappointing to the evolutionist. But the want of a tail argues more for evolution than its presence would have done. It would have been contrary to the theory of descent had he possessed a longer tail. For all the anthropoids most allied to man have also long since parted with theirs.—*Professor Henry Drummond, in McClure's Magazine for June.*

RELIGIOUS.

THE APOSTLES' CREED.

DOCTOR ADOLF HARNACK, PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF BERLIN.

Condensed for THE LITERARY DIGEST from a Paper in

Nineteenth Century, London, July.

II.

A CREED as old as the Old-Roman Creed, which is only removed by one or two generations from the Apostolic age, and which has become either directly or indirectly the root of all the other Creeds, claims at our hands that we should carefully endeavor to ascertain both its original meaning, whether in general or in detail, and also its relation to the earliest preaching of the Gospel. Even if, according to the universally recognized principles of the Protestant Church, we cannot impute to it any *independent* authority, and still less an infallible one, and even if, in spite of its great antiquity, it dates from a period which gave birth to much that the Church of the Reformation has rejected, nevertheless the question, "What was actually professed and stated in the Creed?" deserves the closest investigation.

The Creed is the baptismal formula enlarged; a true understanding of it must start from this point. Accordingly, it is

in three parts, like its prototype. The splitting up into twelve sections is manifestly a device of later times, in conflict with the whole drift of the Creed. The expansion was so contrived as to describe more closely the three members of the baptismal formula—"Father, Son, and Holy Ghost." The Christian community felt the need of defining them so as to confess before all men what she possessed in them, and through her faith in them.

Perfect testimony to the faith of the Church, and one which no other expression could replace, is contained in the words of the first clause, "I believe in God, the Father Almighty." The author of the Creed did not probably attribute to the word Father the meaning that we are His children—a meaning which the early Church soon lost sight of. It was the Father of the Universe, and, therefore, the Creator alone, who was probably thought of. Still nothing stands in the way of our construing Father in the paternal sense.

Equally simple and strong, evangelical and apostolic, is the amplification of the second clause, "Jesus Christ, His only begotten Son, our Lord." Still, we require an explanation of the term "*only Son*." After Nicæa these words came to be unanimously believed by the Church to refer to the prehistoric and eternal Sonship of Christ, and every other interpretation was regarded as heretical. So Luther also interprets them. Yet to transfer this conception to the Creed is to transform it. It cannot be proved that, about the middle of the Second Century, the idea "*only Son*" was understood in this sense; on the contrary, the evidence of history conclusively shows that it was not so understood. Whoever, therefore, insists on finding the idea of "eternal Sonship" in the Old-Roman Creed, reads into it a meaning other than it originally bore.

The Creed was not content to bear witness to Christ as the "*only Son our Lord*," but added five (or six?) sentences, viz., "Who was born of the Holy Ghost and the Virgin Mary; crucified and buried under Pontius Pilate; on the third day He arose again from the dead; ascended into heaven; and seated Himself at the right hand of the Father, whence He shall come to judge the quick and the dead."

What was precisely meant by these sentences? In view of the whole series of statements, it is impossible to come to any other conclusion than that the Creed was intended to give an *historical account* of the Lord, the Son of God. The main facts of His life—a life which distinguished Him from all other beings, were here to be set forth.

These statements coincide in the main with the *original* preaching of the Gospel. Nevertheless, two of the statements are not in entire agreement with it. One of the best established results of history is, that the clause "born of the Holy Ghost and the Virgin Mary" *does not belong to the earliest Gospel preaching*. This clause is an innovation, which of itself proves that the Creed does not belong to the earliest time any more than the Gospels of Matthew and Luke represent the earliest stage of evangelical history. There is another deviation in the Old-Roman Creed from the oldest teaching, which is not so important, but which ought not to be overlooked, in spite of the difficulty of an exact appreciation—I mean the special prominence given to the Ascension. In the primitive tradition the Ascension had no separate place.

In the third fact of the baptismal formula, "I believe in the Holy Ghost," is supplemented not by way of personal addition like the first two, but by way of material addition—by the three items, "the Holy Church, the forgiveness of sins, and the resurrection of the flesh." It looks, therefore, as though the writer of the Creed did not conceive the Holy Ghost as a *Person*, but as a *Power* and *Gift*. This is, indeed, literally the case. No proof can be shown that about the middle of the Second Century, the Holy Ghost was believed in as a *Person*. This conception, on the contrary, is one of much later date, which was still unknown to most Christians by the middle of the Fourth Century. Thenceforward in connection, with

Nicene orthodoxy, it made good its footing in the Church. It sprang from the scientific Greek theology of the day; for it cannot be shown that the (real or apparent) personification of the Holy Ghost in John's Gospel influenced the matter. Whoever, therefore, introduced the doctrine of the Three Persons of the Godhead into the Creed, explains it contrary to its original meaning and alters its true sense. Such an alteration was, of course, demanded from all Christians, from the end of the Fourth Century onwards, if they did not wish to expose themselves to the charge of heresy and its penalties.

In the Creed the Holy Ghost is conceived of as a *gift*, but as a gift by which the Divine Life is offered to the believer; for the Spirit of God is God Himself. (In this sense there was never any doubt concerning the personal nature of the Spirit.) Three *goods*, or *blessings*, are added—which, however, are only developments of the *one* gift—and here the Creed gives full and faithful expression of the Apostolic teaching. They are "Holy Church," "Forgiveness of Sins," and "Resurrection of the Flesh." Nevertheless, it is certain that the *form* of the last clause is neither Pauline nor Johannine. In her conception of the resurrection and the life everlasting as the "resurrection of the flesh," the post-Apostolic Church overstepped the line commonly observed in the oldest preaching. When the Church had to enter the lists against Gnosticism, she insisted upon the *bodily* resurrection, so as not to lose the resurrection altogether. However comprehensible this may be (and in the conflicts of those days no other formula would seem to have sufficed), the recognition of the fact that the Church was at the moment in a position of great need, does not make the formula itself legitimate.

MODERN CRUSADERS IN JERUSALEM.

PASTOR IMMANUEL BOETTCHER, OF BETHLEHEM.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Evangelische Blätter, Bethlehem, Syria, Vol. III., No. 6.*

REPEATEDLY attention has been called to the fact that the influence of the Roman Catholic Church in the Holy Land by far exceeds that of all other Christian confessions. The causes for this are numerous, chief among them the rich endowments of her cloisters and other institutions; the powerful support given to her undertakings by France, under whose protection all these cloisters and institutions, with the sole exception of the German, stand; and, thirdly, the annual pilgrim bands of Roman Catholics that throng to her sacred shrines.

With the pilgrimage of this year comes also the official representative of the Pope, Cardinal Langénieux. The Cardinal himself designated the present pilgrim-band as "the greatest since the age of the Crusaders." The nominal purpose of the movement was a Eucharistic Congress in Jerusalem. An understanding in regard to the subject of the Sacraments was to be achieved between the Roman Catholic Churches on the one hand and the Greek and Armenian Churches on the other. Upon those who observed more closely, however, the impression has been made that this was merely a means to an end. It was very evident that the Papal authorities sought to make an immense "demonstration" of the power of their Church in the Orient.

The French had a special object of their own in going hand in hand with the Church authorities in this enterprise. It is an open secret here in the Orient that France seeks to gain the equivalent for her loss of Egypt by securing the controlling influence in Palestine and Syria. It was her aim, also, to draw attention to the French power in the Holy Land. As the protective power of the Roman Catholic Church in the East, it naturally fell to her lot to escort the expedition to represent the political side. To do this they sent a large fleet of warships to the Syrian coast in order to give the Cardinal a military escort to Jerusalem, from soldiery of these vessels. But they had

reckoned without either the Cardinal or the Turkish Government, both of whom objected to this spectacle. The Cardinal was detained a whole week in Jaffa while negotiations were going on as to the manner of his reception. The result was that a purely ecclesiastical reception was decided upon, and the French vessels accordingly proceeded northward, along the Palestinian coast.

Notwithstanding this failure, the French did not cease to urge their prestige wherever possible, and to make the entire crusade appear as distinctly a French affair. This explains why at this reception in the French hospice in Jerusalem the great central sun shone in glittering French, and not in Papal colors. It was noteworthy, however, that the Cardinal endeavored to suppress this national prominence, and on the second day these colors had disappeared from the electric light. As a result no strong political features showed themselves on the surface during the Congress.

Not fewer than 800 prelates participated in this Congress, among them a large number of Bishops and higher clergy. Seats for the Greek Catholic and the Armenian Patriarchs had been reserved, but these dignitaries themselves could not put in their appearance. The discussion on the sacrament question apparently led to no successful termination; at any rate, neither the Greek Catholics nor the Armenians have evinced any inclinations to join the Church of Rome.

And yet the embassy marked a signal success. In the first place, the French pilgrimages, which in recent years had sunk into comparative insignificance, have attained a greater degree of influence than ever before. Then the festive entrances, the processions, the magnificent pomp and ceremonies connected with this legation, opened the eyes of the people to the glories, wealth, and power of the Roman Catholic Church. Then a number of their institutions have been financially helped to a most noteworthy degree. Thus at a single dinner in the French Pilgrim House, *Notre Dame de France*, the sum of 80,000 francs was subscribed for immediate payment, and a number of legacies and annual gifts promised.

France, too, has gained in influence, although not to the degree anticipated. The French Consul-General, in French gala uniform, repeatedly escorted the Cardinal; the discussions were carried on in the French language, only the Abbe of the Franciscans using the Latin language; the official ceremonies at the other festivities were also conducted in the French language; during the whole season of the Congress the Consulate and a large number of institutions were decorated with the flags of France.

Counter influences were, however, also at work. Anti-French movements were engaged in by the General of the Franciscan Order, who went to Jerusalem by way of Beyroot, in order to avoid the French pilgrims' caravans at Jaffa, and who did not put in his appearance at Jerusalem until after the departure of the Cardinal. The reception of the General on the part of the Turkish authorities by far outshone that tendered to the Cardinal. The effect of this was still further to enhance the influence of the Roman Catholic Church in Palestine. Other nations are trying to surpass the French Catholics in this direction. Italy has been engaged in this kind of rivalry for a long time, and the German Catholics have succeeded in ridding themselves of the French protectorate, and in establishing one of their own. In consequence the German Catholics are a more prominent factor and force in the Holy Land than ever before, and the participants in German pilgrimages are numerically greater than ever. In this way the Roman Catholics of all leading nationalities are engaged in a crusade for the possession of the Holy Land by their Church. What influence will Protestants exert to counteract this movement of the Church of Rome in the land of Christ and the Apostles? Only one method can be effectual, and that is by evangelical Gospel preaching and teaching. Only in this way can Palestine be regained for Christianity.

SUMMARY OF PERIODICAL LITERATURE.

BIOGRAPHICAL.

Alberoni (Cardinal), Confidential Correspondence of. Don Rodriguez Villa. *Revista Contemporanea*, Madrid, June 15.

THIS is a summary of the confidential correspondence between the famous Cardinal Alberoni and Count Rocca, Minister of Finance to the Duke of Parma. In this correspondence justice is done to more than one person historically slandered, while the mystic veil of folklore, which surrounds some distinguished men in Italian history, is rudely torn aside, and they appear in all the depravity which ultimately led to the downfall of the small Italian States.

Arago (Francois). F. de Mahy. *Nouvelle Revue*, Paris, July, 8 pp.

A TRIBUTE to Francis Arago who was Minister of Marine and the Colonies in the French Provisional Government, of 1848. It was his influence which abolished slavery for good and all in the French colonies, while he is also entitled to a share of the praise which the Provisional Government deserves for having abolished the penalty of death for political crimes and having finally made universal suffrage a permanent institution of France.

Ebers (Georg)—How My Character was Formed. *Forum*, August, 6 pp.

HERE the distinguished author gives us not only the leading events in his young life, which were influential in moulding his character, but also his views upon the subject of education. The formation of his character he attributes primarily to his mother, his ideas of education to Froebel, and his love for art and classic literature to Langenthal. Thus prepared, contact at the Berlin University with the Egyptologist Lepsius, the philologist Boeckh, and the archaeologist Fredericks may be said to have predetermined his life's pursuits. Great stress is laid on the beneficent influence of solitude, repose, and introspective reflection in the formation of character. Ebers pities the poor children brought up in cities.

Marbot (General), Memoirs of. *Die Gegenwart*, Berlin, No. 27.

THIS paper gives a sketch of the life of General Marbot, one of Napoleon's best cavalry officers. The old soldier is no historian, and blunders considerably in his attempts to explain diplomatic intrigues; but his description of battles and marches are refreshing in their simplicity, and some of the anecdotes decidedly new and interesting.

Sobieski (Marie Clementine), The Marriage of. Comte A. Wodzinski. *Nouvelle Revue*, Paris, July, 19 pp.

AN account of the romantic circumstances attending the marriage of Marie Clementine Sobieski, the daughter of the eldest son of the great Sobieski, who by raising the siege of Vienna, drove back the invading Turks and saved Europe from further invasion by them. Marie Clementine, who was born in 1701 married James Stuart, the son of the deposed James II. of England and the royal couple aspired to be king and queen of England; but, although recognized as such by some potentates on the continent of Europe, they utterly failed in accomplishing their wishes, and the would-be queen died in 1735.

Twain (Mark) and his Recent Works. Frank R. Stockton. *Forum*, New York, August, 7 pp.

MARK TWAIN'S most notable characteristic, says the writer, is his courage; and he instances the daring which prompted him to describe a man traveling on a glacier, who "being pressed for time rode upon the middle because it travels faster than the edges." His characteristics as a humorist and his use of pure unadulterated fun are illustrated by numerous extracts from his works which exhibit his philosophy along with his humor.

William III. The Rev. W. A. Quayle, D.D. *Methodist Magazine*, Toronto, August, 10 pp.

THIS is the second part of an article descriptive of the career of this bold champion of the Protestant cause in Europe. The writer shows a very warm appreciation of the sterling qualities and abilities of his subject, both as man and diplomat, and presents him and Richelieu as the two greatest international statesmen that Europe had known.

Wilson (Jack), The Payute Messiah, Report of an Indian Visit to. Albert S. Gatschet. *Journal of American Folk-Lore*, Boston, April-June, 5 pp.

PURPORTS to be the authentic report of three Cheyenne Indians of the Tongue River Reservation, Montana, of what they saw and heard in presence of the reputed Indian Messiah. The writer concludes from this report that Jack Wilson who is a full blood Indian does not claim to be either God or Jesus Christ, the Messiah, or any divine, superhuman being whatever. "I am the annunciator of God's message from the spiritual world, and a prophet for the Indian people" is the account he gives of himself. He received his commission in a dream about four years ago, when God admonished him to work zealously among his fellow men in promoting good morals.

EDUCATION, LITERATURE, ART.

Art and Shoddy: A Reply to Criticism. Frederic Harrison. *Forum*, New York, 9 pp.

THE general tenor of Mr. Harrison's argument is that it is vain to look for very high art in an age of specialism, or under the influence of Supply and Demand. Still less when the middleman has the work executed to order and undertakes to educate the public taste. Competitive exhibitions are said to pull down both artist and public. The question is a moral and religious one: It is the problem of making a pure and lofty art minister to the beauty of a noble life. It is the craving for riches which ends in the production of shoddy.

Education (Artistic) of the Natives in Algeria. Georges Marye. *Nouvelle Revue*, Paris, July, 8 pp.

THIS author maintains that the native inhabitants of Algeria, especially the Kabyles, have artistic aptitudes which would repay careful cultivation, especially in decorative art. A method of cultivation is here suggested, which consists, not in employing the system of teaching used in schools in France, but on inculcating in the natives the system of their forefathers, who have left behind them beautiful works of their kind.

Geography, The Use of Statistics in. E. Levasseur, of the Institute. *Revue Scientifique*, Paris, July 1, pp. 7.

IN regard to the use of statistics in teaching geography—necessary for economic geography—the author counsels moderation. He recognizes that statistics are difficult and repulsive reading for many readers, especially where there are long columns of figures. The author recommends charts of figures like those introduced in this article, which, cleverly prepared, give exact information and yet relieve the tedium inseparable from tables of ciphers, often difficult to understand.

German University (a), Examinations at. Prof. A. P. Coleman, Ph. D., *Methodist Magazine*, Toronto, Aug. 4 pp.

A PAPER suggested by the large number of students who broke down during the final examination, just closed, at the Toronto University. The professor gives his experience of the German University system, and expresses the opinion that in our system, examinations and the direct preparation for them, have engrossed far too much of the time available for real instruction.

Idealism and Realism in Novels. S. E. Savvas Pacha. *Nouvelle Revue*, Paris, July, 22 pp.

IN this fifth of a series of papers, discussing the subject which is the caption of this note, the author maintains that Realism is not possible in art, and seeks to support this thesis by an analysis of the works of Zola, asserting that he, in spite of all the realism which is claimed for him and which he claims for himself, is wholly an idealist, in that he forms his different personages and their surroundings, by uniting in one person and in the same society, manners, sentiments, defects, vices, and crimes, which exist in humanity, in widely separated individuals only, living in different countries, far removed from each other; thus combining the traits of a thousand men in a single character.

Journalism as a Career. J. W. Keller. *Forum*, New York, August.

JOURNALISM, as Mr. Keller portrays it, is not a very brilliant or hopeful career. The young journalistic reporter, full of physical energy, and fired with ambition, may rise to the top of his branch of the profession in three or four years, but there his salary comes to a standstill until he begins to age, when he finds himself driven to the wall by the energetic pushing of younger men. He may, moreover, be assigned to tasks which he cannot perform without loss of self-respect, and finds his position at all times insecure. Sum-

ming up, Mr. Keller pronounces journalism as good as any other calling for securing a livelihood, as long as a man can do good work, but it offers none of the prizes which successful men win in the professions and trade, and little possibility for a provision for old age.

Newspapers, A Word to the Critics of. C. R. Miller, Editor *New York Times*. *Forum*, August.

TAKES the view that the indiscriminating censors of the press, are without authority or credentials, and that they do not represent the opinion of the great body of the intelligent men and women who read newspapers. That the press has an enormous accumulation of good works to its credit, that its conduct is a work of great responsibility, and that the gossip and records of sport and light reading generally are of interest to the great body of our citizens, who are entitled to have their tastes considered. They are willing to pay for acceptable news, and provided it is not immoral or improper, there is nothing sinful or disgraceful in catering to their needs.

Newspapers, Do They Now Give the News? John Gilmer Speed. *Forum*, New York, August.

THE writer presents a tabular comparative statement of the space devoted to the several classes of topics treated of by the *Tribune*, *World*, *Times*, and *Sun* in 1881 and 1893 in which the most conspicuous figure is the space devoted to gossip which in the *Tribune* increased from 1 to 23 columns, in the *World* from 1 to 63½ columns, in the *Times* from 0.50 to 16.76 columns, and in the *Sun* from 2 to 13 columns. In a general summary we are told that everything is now so covered with the millinery of sensationalism, that none but the wisest can detect the truth beneath.

Orthography (French), The Reform of. General Cosseron de Villenoisy. *Nouvelle Revue*, Paris, July, 8 pp.

DISCUSSES certain changes in French orthography proposed in the Academy; and, while admitting the advantage of some of the reforms proposed, protests against others — such as doing away with most of the accents, suppressing the final mute e in all nouns and adjectives not of the feminine gender, the replacing the final x by an s in the plural and in the persons of some verbs. In fact, in the opinion of the author, the only persons who will rejoice, if most of the suggested reforms are carried out, will be the punsters.

Reforms (Educational) Required in Spain. D. Pablo Alzola-Minondo. *Revista Contemporanea*, Madrid, June 30.

IT is about time, thinks our writer, that Spain should wake up, and do a little more for education of a practical value. While over 16,000 students crowd the lecture-rooms of philosophy, science, pharmacy, medicine, and law, only 800 are to be found in Engineering Colleges. The old excuse, that the people do not call for greater facilities, is a lame one. There are thousands of young men who would gladly avail themselves of a chance to study, but even if this were not the case, it would be the duty of the Government to cultivate the taste for engineering.

Tanagra, The Statuettes of. Henri Lechat. *Gazette des Beaux-Arts*, Paris, July, 12 pp.

THE statuettes found at Tanagra are well known to art-lovers, albeit twenty years ago only good classical scholars knew where Tanagra is or rather was, for its site is now deserted, although for several centuries it was a flourishing town. It was a town of Bœotia, the country of the poetess Corinna. A quantity of *figurines* were discovered there in 1873, which have made its name very dear to those interested in art as well as to students of ancient Greece. The present article, the first of a series, is a careful study of these beautiful objects in terra cotta, with illustrations.

POLITICAL.

Congress and the Financial Crisis. Horace White and Edward O. Leech. *Forum*, New York, August.

THIS is a discussion in which Horace White takes up the subject of India's action and the Sherman Law, while Edward O. Leech (formerly Director of the Mint) announces the doom of silver. Mr. White argues that the Sherman Act has failed to do that which it was designed to do, viz., to keep up the price of silver, and commends the act of the Indian Government, both on abstract grounds and as promptly justified by the restoration of credit. Moreover, he contends that this action of the Indian Government not only benefits India, but puts an end to silver delusions and bimetallic delusions in all parts of the world.

Mr. Leech pronounces the action of the Indian Government the first step in the declared intention of placing the Indian currency on

a gold basis, and suggests that, for this country, although the road back to safe financial principles may be rough and stormy, it is the only way out of our distressing and threatening business difficulties.

Germany, The Monetary Situation in. Walter Lotz. *Annals of the American Academy*, New York, June, 21 pp.

PRESENTS a sketch of Germany's present monetary situation as an argument for the view that the interests of Germany are opposed to the present encouragement of bimetalism in any way. The argument is further strengthened by considerations of the military interest. Gold is the war standard, and Russia, France, and Germany are all anxiously collecting a great fund of gold coin in the vaults of their central banks.

Politics (Practical): What Can Clergymen Do About It? Prof. J. J. McCook, Trinity College. *Homiletic Review*, August, 9 pp.

IN this paper Professor McCook deals with the relation of politics to Pauperism, the Social Evil, and Drunkenness, and the Clergyman's duty respecting these evils from a political point of view. In regard to the liquor traffic he does not advise the Clergyman to denounce the rumseller, nor does he favor Prohibition. He says: "The Prohibitionists will be found side by side with liquor-dealers in opposing any political remedies, however practical, which fall one hair's breadth short of their ideal."

Silver as Money (On the use of) in the United States. Arthur B. Woodward. *Annals of the American Academy*, New York, June, 60 pp.

A COMPREHENSIVE and exhaustive article on silver money in the United States, tracing the historical evolution of the silver question from the establishment of the Mint in 1783 through all the fluctuations of production during the last fifty years, and to the efforts to maintain an established ratio between gold and silver.

RELIGIOUS.

Christian Apologetics, The Dialogue in the Service of. O. Zöckler. *Beveis des Glaubens*, Gütersloh, June.

IN this somewhat lengthy treatise the writer points out that singularly enough, the early Christian writers used the dialogue against the Jews, the monologue against the Greeks. He also draws attention to the fact that the dialogues with Jews are nearly always *without the desired result*, the Jew is non-convertible. As an instance, he cites at some length Justin Martyr's Trypho-Dialogue, written about 150.

Christianity, The Evolution of. Henri Appia. *Revue Chrétienne*, Paris, July, 13 pp.

THE first part of a careful analysis of the lately published book, with the above title, by the Rev. Lyman Abbott. M. Appia, eulogizing Mr. Abbott as a Christian orator, a thinker, and a writer, says that, while the pastor of Plymouth Church has undertaken to apply the theory of evolution to Christianity, its doctrines, and its history, his application is far from being complete, systematic, and consistent, although as much so as was possible in a series of twelve lectures, which could not be expected to be a theological treatise.

Italian Bishops (The) Accused of Liberalism. A. Moglia. *Rassegna Nazionale*, Florence, July, 5 pp.

THE writer here discusses an article which has lately appeared in the *Osservatore Cattolico*, an organ of the Papal court. In this article, the Bishops of Italy are accused of entertaining Liberal sentiments. How grave this charge is will be perceived, when it is recalled that the Italian Liberals are ardently and inflexibly opposed to the restoration of the Temporal Power of the Pope, and, therefore, in the eyes of the devoted followers of Pope Leo, Liberal opinions on the part of the Bishops, would be a sort of treason.

Immortality in the Light of History and Reason. Rev. W. H. Hisley. *Homiletic Review*, New York, August.

THE writer maintains that religion, involving a belief in the immortality of the soul is essential to the sense of moral obligation, without which the best system of law could never be enforced for any long period. Secondly, that this belief in the immortality of the soul is intuitive, instinctive in humanity, and that every instinct has its correlate. Thirdly, man's consciousness of his capacity for greater things affords at least presumptive evidence for the belief in a future state in which the fullest scope will be given to the exercise of that capacity.

Miracle-Play (The) of the Rio Grande. John G. Bourke. *Journal of American Folk-Lore*, Boston, April-June, 7 pp.

AN outline description of "Los Pastores" or "Nacimiento" the

miracle-play enacted in the towns and ranches of the lower Rio Grande about Advent. The play is Catholic in origin, and is supposed to have been brought by the early colonists from the Canary Islands.

Lucifer plays an important rôle in the play and is evidently not pleased at the Infant Jesus's advent.

Samples of the text are given with English translation.

Mission (Christian), Signs and Wonders in. F. M. Zahn. *Allgemeine Missions-Zeitschrift*, Gütersloh, June.

THE author laments the difficulties which beset the Neophyte, the want of confidence in his conversion, the troubles of the missionary who has to strengthen a young convert. He nevertheless denounces the practice of some missionaries who hope continually for miracles. He believes that God is very sparing, in our days at least, with miracles, and those good, but misguided, men who promise the heathen an answer to every prayer, are not only mistaken themselves, but they also retard the work of the Church.

Mission-Work, Practical. The Rev. Miss Olpp. *Allgemeine Missions-Zeitschrift*, Gütersloh, June.

THE writer discusses at some length the practical result of Mission stations and traveling missionaries among the heathens. He believes that the station is best adapted to lead to beneficent results, because the missionary not only brings to the heathen the blessings of the Christian religion, but also the advantages of civilization, and these cannot be taught except at a station. The heathen must be able to see the observance of Sunday, the value of school, and the beauty of Church-worship ere they can appreciate them.

Pawnee Mythology. Dr. George Bird Grinnell. *Journal of American Folk-Lore*, Boston, April-June, 18 pp.

THIS article was intended to form part of an introduction to North American mythology, a work, the preparation of which has been of necessity deferred.

The mythology of the Pawnees, Dr. Grinnell tells us, is founded almost entirely on their religion, and this religion is interpreted to be a substantially pure Deism; with some faith on the part of the Pawnee, in the efficacy of the intercession of the animal creation (Nahuraa). The paper deals (1) with the religious system of the Pawnees, (2) their myths of the creation, and (3) their heroic myths.

Religion, Questions of Method in. Charles Secretan. *Revue Chrétienne*, Paris, July, 21 pp.

DISCUSSING the question as to which is the best method for awakening and keeping alive in the average man a sense of religion, the author finds the most sure means to lie in preserving a conscience so sensitive that it is easily pained by the reflection that it has done what it believes to be wrong, Christianity especially being not a dogma or a ritual. Dogma and ritual are useful in religion so far only as they affect conduct and make men lead better, purer, and nobler lives.

Stoicism and Christianity. E. Salvadori. *Rassegna Nazionale*, Florence, July, 32 pp.

A DIGEST and analysis of a recent Italian work, which is highly praised for its learned and masterly treatment of the subject, in which the author, Salvatore Talamo, undertakes to refute a notion current among some writers, that Christianity was an outcome of Stoicism, and owes its principal injunctions as to the management of life and the regulation of the heart and the will to the philosophy of the Stoics.

SCIENCE AND PHILOSOPHY.

Astronomy, America's Achievements in. Edward S. Holden. *Forum*, New York, August, 9 pp.

A CAREFUL and sober review of what America has actually done in this branch of science, impressed the author with a profound conviction of the immense body of positive achievement. If America has not absolutely led the world in this branch of science, there is hardly a department or division of it in which some one American has not been in the forefront and with a just claim to be called the peer of his colleagues in other countries.

Children, Hygienic Treatment of. D. Manuel Tolosa Latour. *Revista Contemporanea*, Madrid, June 15.

THE writer combats not only the idiotic treatment of infants by which their physical comfort is entirely ignored and their health endangered, but also earnestly exhorts parents to curb their foolish desire to have particularly bright and *fin de siècle* children. Precocity is not wisdom, and the world has less need of people who know

a little of everything than of such who know a little well. But, unfortunately, the foolish mother bandages the child until it is a cripple, and the father encourages "smartness" in preference to sterling virtue and ability.

Cholera, How Can We Prevent? George M. Sternberg, M. D. *Medico-Legal Journal*, New York, June, 8 pp.

THIS is a paper read before the Medico-Legal Society April 12. The writer unreservedly accepts the view that the disease is due to the presence of comma bacillus in the system, and assumes that its extension can be easily controlled by the rigid enforcement of certain well-known sanitary measures, and that cholera is consequently a preventible disease.

Explorer (the), Tasks Left for. Prof. Angelo Heilprin. *Forum*, New York, August, 10 pp.

THE writer discusses the problem whether our knowledge of the earth is really such that no very great or important discovery is longer possible; and suggests very many fields of research in Africa, South America, and the Polar regions, a closer knowledge of which may contribute very much to our knowledge. He suggests even the possibility of an inhabited North Polar continent or a group of islands shut off from intercourse with the rest of the world. The possibilities of discoveries in the Antarctic region, are spoken of as even greater than in the Arctic.

Glands, The Conception and Classification of. E. Gley. *Revue Scientifique*, Paris, July 1, pp. 10.

AFTER a careful study of what constitutes a gland in the animal system, the author is able to reduce the number of glands. That number being still considerable, he undertakes to classify them, in a simple and logical manner. In that way he divides them into seven classes: 1. The Lachrymal; 2. The Salivary; 3. The Mammary; 4. The Liver; 5. The Pancreas; 6. The Kidneys; 7. The Testicles.

Ice Consumed in Paris, Analysis of. Ch. Girard and F. Bordas. *Annales d'Hygiène Publique et de Médecine Légale*, Paris, July, 10 pp.

IT is a matter of grave interest to those staying in Paris, especially to our countrymen, that much of the ice consumed there, is very unwholesome and even dangerous to life. It contains enormous quantities of organic matter and also pathological germs. These authors think that the authorities of Paris ought to prohibit the use of ice obtained from the fortifications, from the lakes in the public parks, and from the ponds in the environs of Paris. In the absence of a pure water-supply distilled water should be employed.

Ice: Its Use in Alimentation. Prof. Alf. Riche. *Annales d'Hygiène Publique et de Médecine Légale*, Paris, July, 32 pp.

A CAREFUL study of the effect of ice on the human system when taken internally, concluding with the assertion that the use of pure ice is beneficent. It is noted, that formally it used to be declared by European travelers in the United States that we used altogether too much ice, and that the result was that certain forms of dyspepsia were quite common. The author says, however, that thorough examination has proved that the dyspepsia was caused by impure ice, and that in the United States they show sound knowledge of hygiene by consuming pure ice plentifully.

Madness in Infancy. Manuel Tolosa Latour. *Revista Contemporanea*, Madrid, June 30.

REFERRING to the positive scientific proofs that madness may show itself even at the earliest periods in human life, the author comes to the conclusion that this is the fault of the parents, that such cases will become more rare as the people learn to exercise greater self-restraint, that this madness was undoubtedly known, though not sufficiently explained in ancient times. Unless self-restraint be exercised, the stern, though drastic, remedy recommended in the Bible, "Stone the misbegotten, disobedient child!" has its reason. Our writer does not go so far as that, nor does he wish to lock up every slightly deranged person from early youth, as is advised by Cesare Lombroso.

Metallography. Gerard Lavergne. *Revue Scientifique*, Paris, July 8, pp. 3.

THE author gives some plain and practical rules for the assaying of metals, how to detect them where present in a very small amount only in combination with other substances, showing how a physical, a chemical, and a mechanical examination should be conducted. The conclusions here given form part of the report of a Commission

appointed by the International Congress of Processes, of Construction, and Applied Mechanics in 1889.

Organic Movement, Origin and Nature of. Jules Soury. *Revue Philosophique*, Paris, July, 24 pp.

In an able analysis of a work by Max Verworn, an eminent German physiologist, M. Soury notes a number of acute observations by the author, one of which is lauded as a trait of genius. This is, that nothing resembles so much the effects of excitement as those of death, and in fact every function of life is a phenomenon of organic death; so that in every movement of man and animals, "the active substance of the muscle is destroyed and burned," just as the brain which thinks is consumed, and, in a single word, life is death.

Palæontology. Albert Gaudry, of the Institute. *Revue Scientifique*, Paris, July 8, pp. 3.

A COURSE of lectures is being delivered at the Museum of Natural History at Paris, intended to show travelers how they can utilize their journeys for the benefit of science. In the present lecture Mr. Gaudry speaks in the interest of palæontology, and instructs travelers how they can discover fossils, how they can preserve and bring them back. The lecturer calls attention to palæontology especially, because that science is a child of France. Cuvier founded it, and his successors have developed it.

Sentiment, The Evolution of. Th. Ribot. *Revue Scientifique*, Paris, July 8, pp. 10.

STARTING from the humble form of organic sensibility, M. Ribot here undertakes to show how from this are evolved the primitive emotions which, properly speaking, are animal emotions, such as the instinct of preservation, fear, anger, affection, joy, and chagrin. From these he passes to abstract emotions—those which are not allied to perceptions or images, but to concepts—after which he reaches the love of the truth. Lastly, he studies the passions, which he defines to be emotions in a state of permanence.

SOCIOLOGICAL.

Estates (Large), Taxation of. R. T. Colbourn. *Annals of the American Academy*, New York, June, 9 pp.

GIVES the text of an Ordinance or Act to regulate the succession of estates of deceased persons, in certain cases, and to levy a tax on the inheritance thereof for the benefit and promotion of works of benevolence and amelioration, also for the creation of a State Department of Beneficence designed to relieve rich men of the anxiety and responsibility of leaving their money where it will do most good.

The author advocates a legal distinction between a "property competence" to be freely heritable, and a "surplus" which should be subject to State participation.

France, Progress of Economic Ideas in. Maurice Block. *Annals of the American Academy*, Philadelphia, July, 33 pp.

TRACES the history of Economic Science from the French Physiocrats who sought to found it, through the English who gave form and substance to it, to its latest developments in the classical school of modern France. The writer discusses the Socialist leaders, who, equally with the Protectionists are said to have been without influence on the economic doctrines of the prevailing classical school; and, also the modern school of German political economists which recognizes State regulation of social relations as an historic fact.

The political economy of the Catholic Church is also touched on and elucidated.

India: Its Temples, Its Palaces, and Its People. W. S. Caine, M.P. *Methodist Magazine*, Toronto, August, 6 pp.

THE present paper, which is one of a series, is confined to Mysore, an independent State in the Madras Presidency. It gives a good outline sketch of the country, its people, and their works of art, and is embellished with several illustrations.

Indians (The) of Venezuela. D. Manuel Serrano. *Revista Contemporanea*, Madrid, June 30.

In speaking of the aborigines of America, the writer points out the great injustice done to Spain and the Spaniards by English writers. The Spaniards are described as bloodthirsty, and as inimical to all indigenous races in their colonies. But with truly English perversion of facts, it is not stated that the natives increase in numbers, and become civilized under Spanish rule, as far as they are amenable to civilization. But wherever the cruel Briton plants his foot, the natives are doomed to extermination. In North

America, in New Zealand, in Australia, even in Africa, the original owners of the soil have either died out, or are rapidly disappearing.

New England, Old-Time Marriage Customs in. Alice Morse Earle. *Journal of American Folk-Lore*, Boston, April-June, 6 pp.

SOME rude customs and rough manners of courtship appear to have been resorted to by the early New Englanders, some of them apparently survivals from barbarian times; and along with these, many customs rather quaint than rude. Some especially curious customs appear to have been brought over by the Presbyterian Scotch-Irish settlers.

Palestine, Tent-Life in. Editor. *Methodist Magazine*, Toronto, August, 15 pp.

A NARRATIVE of tent-life and travel in the region between Jericho and Jerusalem, with a description of modern Jerusalem and its people. The article is liberally illustrated.

Political Economy and the Gospel. Th. Funck-Brentano. *Nouvelle Revue*, Paris, July, 18 pp.

THE argument of this paper is that the political economy of the present day, which declares that general prosperity increases in proportion to individual prosperity, and that individual prosperity is secured by buying at the lowest price and selling at the highest price; was the cause of the disappearance of the Greeks, of the dispersion of the Jews and of the increasing disorganization of European civilization. This political economy, according to our author, rests upon a sophism and needs to be permeated by the principles of the Gospel, which requires us to love one another, and, in doing business, not to seek to buy at the very lowest price nor to sell at the very highest.

Sanitation (Municipal) in Washington and Baltimore. Dr. John S. Billings. *Forum*, August, 11 pp.

IN this discussion of municipal sanitation in two neighboring cities with similar climatic conditions, stress is laid upon the fact that although Washington is a sewered city, and Baltimore is not, the difference in the death-rate is not very considerable. In both places there is a marked difference between the mortality of the white and colored population and the writer addresses himself to the consideration of how far this is due to differences of physical structure, and how far to habits and mode of life. Some marked differences of mortality attend differences of altitude, but as the poorest people occupy the low-lying waterside districts, it is still a question how much the higher mortality is due to the location.

Tramp Census (A) and its Revelations. J. J. McCook. *Forum*, August, 14 pp.

TREATS of the tramp in America and abroad, his character, his methods, and habits, and the causes which allure or drive him to the adoption of tramp life. The data are all derived from original sources, in great measure through questioning the tramps themselves, or causing them to be questioned by police officers. 1,349 American tramps contributed their autobiographies, and the German labor colonies contributed tabulated records of 52,335 cases. Over 56 per cent. of our tramps were American born, and over 20 per cent. Irish. The tramps generally enjoy good health, are quite capable of work but do not like it, and the author suggests measures for their reclamation.

UNCLASSIFIED.

Arms (Defensive) in Modern War. M. Savinihac. *Revue Scientifique*, Paris, April 8, pp. 5.

AFTER a careful study of all the latest inventions, the author concludes that the question of defensive arms is nowhere well advanced. He inclines to think that the cuirass stands the best chance of being regarded as a means of defense, Germany having adopted that. Finally, he thinks the present state of things in all countries should make authorities everywhere indulgent to inventors, and examine what they have to offer with patient care.

Egypt, The Graves of. The Rev. D. S. Schaff, D.D. *Homiletic Review*, New York, August, 9 pp.

EGYPT is a land of graves. The number of embalmed bodies placed under Egyptian soil has been estimated at 731,000,000, and these enormous figures are taken as a text for commenting on the Old Egyptian's firm faith in the resurrection of the body in contrast with the purer creed, contained in the conception, "I am the Resurrection and the Life." There is a passing reference to some modern tombs, for "there, too, lie England's dead."

BOOKS AND BOOK-WRITERS.

GRAETZ'S "HISTORY OF THE JEWS."

SOME time ago was published the first volume of a "History of the Jews," by Prof. H. Graetz. The work, even in that incomplete form, was highly praised. After considerable delay the second volume* has just appeared. In regard to one very important point, critics of the second volume differ much. *The Evening Telegraph* (Philadelphia) regards the book as a special plea for the Jews, partisan and one-sided:

"Professor Graetz's 'History of the Jews,' of which the second volume is now at hand, contains within the framework of a consecutive historic narrative an apology for the Jewish people. It is a partisan account, written mainly with the intent to explain history in a manner not unfavorable to the Hebrews. To aid in doing away with the prejudices and hostile sentiments from which his race has suffered through unnumbered centuries, the writer addresses his attention to the circumstances and incidents that have told against them in making up the verdict of mankind, and endeavors to show that in each the accepted accounts of the historians are incorrect, or else that the Israelites were made the victims of their own superior virtues and higher qualities. To this end, the 'History' is often made dogmatic to the last degree, and statements regarded as true by the civilized world, even the sacred narratives of the New Testament, are disposed of with the bald assertion, 'This is legendary,' or 'It is impossible to separate the historic kernel from the exaggerations and embellishments with which it is surrounded.'"

"These dogmatic assumptions impair the value of the book as a defense of the Israelites, and tend to seriously invalidate its claim to be in any modern sense a history. It is rather a statement of what partisan Hebrews of to-day have to say of themselves in their relations with other peoples; a one-sided account of their tribal and sectarian attitude towards the civilized world. The chief interest of such an exhibit will be found, of course, in the Jewish view of Christianity. How enlightened Jews regard the Christian religion and its Founder is a question that has undoubtedly often presented itself to thinking minds, and to this question Professor Graetz addresses an answer which specifically occupies three of his chapters, and which gives color to the entire latter half of the present volume. Briefly stated, this answer is that Israel regards and always has regarded Christianity as an extension of Judaism. The Christian religion is the religion of Abraham, Isaac, and Jacob, modified by one of its teachers, Jesus of Nazareth, to permit its extension to foreign peoples, and offered to them by His direction; Jewish missionaries, like Saul of Tarsus, being the agents of its propagation. . . .

"An especial effort is made to demonstrate that the Jews were not responsible for the death of Jesus, and that the Crucifixion was the inevitable result of the processes of the Roman law administered by Roman officials. This statement may be abbreviated as follows:

"That Jesus was scourged before his execution proves that he was treated according to the Roman penal laws, for by the Judean code no one sentenced to death could suffer flagellation. It was consequently the Roman lictors who maliciously scourged with fagots or ropes the self-styled King of the Judeans. They also caused Jesus (by the order of Pilate) to be nailed to the cross and to suffer the shameful death awarded by the laws of Rome. For after the verdict of death was pronounced by the Roman authorities, the condemned prisoner belonged no more to his own nation, but to the Roman State. It was not the Synhedrion but Pilate that gave the order for the execution of one who was regarded as a State criminal and a cause of disturbance and agitation."

"It was the crucifixion, wrongly charged upon the Jews, that was the cause of Christian hostility to them, and with the spread of Christianity that embittered sentiment against an innocent people has spread around the world."

A somewhat similar estimate as to the partisan nature of the work is made by *The Inter-Ocean* (Chicago):

"It does seem a little odd that the author who receives every fact of the New-Testament history that suits his conscience, as fact, should turn aside to doubt at other facts when the Jews are condemned. The reader will not fail to see the lame and untenable position of the author, who strives to be just and fails. He makes excuses for the Jews, but fails to state that all the rules of evidence required by the Jewish laws were violated in the trial of Jesus. The law of the Talmud was so framed as to make the conviction of an innocent man impossible. There must be witnesses and their credibility established beyond doubt. Our author, Professor Graetz, gets around this with a lame defense for the Jews. He says: 'In order to arraign Jesus two witnesses were required, and Judas was consequently required to induce him to speak while two hidden witnesses might hear and report his words.' His explanation only makes the case worse than the Bible account for the Jewish case. In the method of examining the witnesses at the trial of Jesus every Jewish law upon the subject was violated. The charge first made against Jesus was blasphemy,

and it was that upon which he was brought to trial. When that was likely to fail them the charge was suddenly changed to that of political crime against the State. We merely note these points among many others to point the weakness of the Jewish defense in the part they as a nation took in the greatest crime of all history."

Directly opposite is the view of *The Sun*, (New York), as to fairness and lack of prejudice on the part of the author, that journal devoting five columns to an analysis of the volume:

"We have had several histories of the Jewish people written from a Christian point of view, but what English readers have long needed is a scholarly, dispassionate, and philosophical study of the subject by one who is himself an Israelite. This want the Jewish Publication Society of America have undertaken to meet, in the 'History of the Jews,' by Prof. H. Graetz. We have already had occasion to notice the first volume of this work; the second, which is now before us, covers the period from John Hyrcanus (135 B.C.) to the completion of the Babylonian Talmud, about 500 A.D. To his coreligionists the author's account of the destruction of the Judean State by Titus, of the final revolt of the Jews against Trajan and his successors, of the Jewish communities in the Parthian and neo-Persian empires, and the development of Talmudical dialectics in Babylonia, may seem particularly important; but Christian readers will be most interested in his description of the schools of Hillel and Shammal, which, between them, monopolized the attention of intellectual Jews in the first quarter of the First Century; and the chapters dealing respectively with Messianic expectations and the origin of Christianity, with the spread of the Judean race and with the inner life of Judaism. The author is a scholar and a philosopher, quick to see and ready to acknowledge the excellencies of Christianity, yet never does he waver in allegiance to the Jewish faith."

"Wherein, then, in the judgment of our author, did the merit of Jesus consist? It consisted especially in His efforts to impart greater inner force to the precepts of Judaism; in the enthusiasm with which He obeyed them Himself; in His ardor to make the Judeans turn to God with filial love, as children to their father; in His fervent upholding of the brotherhood of all Israelites, whether rich or poor—a doctrine subsequently expanded into the brotherhood of man—and, finally, in His endeavors to get these moral laws accepted by those who hitherto had been regarded as the lowest and most degraded of mankind."

The Times (Philadelphia) recognizes the importance and value of the book:

"The period of John Hyrcanus is a century and a half before our era and this volume brings Professor Graetz's work down to the close of the Fourth Century. The importance and value of the work were warmly recognized on the publication of the first volume. There is here no diminution of interest or of thoroughness, and the volume will command the respect of scholars and of readers generally."

Whether fair or unfair, the volume seems to be interesting, to judge from *The Times* (Chicago):

"It is apt to be as pleasing to the Christian student as to the Jewish. The author is emphatic in his admiration of the purity and goodness of Jesus, and finds that He made no claim to be more than man, until the claims were almost forced on Him, or at least nurtured. The history is written in most pleasing form, and this volume will continue the favor with which the first one was received."

To the same effect is *The Free Press* (Detroit), which praises the work highly:

"It is an exhaustive and scholarly work and for which the student of history has reason to be devoutly thankful. Very largely such previous histories as we have had of the 'chosen people' have been written from a critical if not from a hostile standpoint. This is from a friendly standpoint, but bears every mark of a fair and impartial spirit and will be welcomed for the light it sheds on the other histories. It will be welcomed also for the writer's excellent style and for the almost gossiping way in which he turns aside from the serious narrative to illumine his pages with illustrative descriptions of life and scenery. There is nothing in it of theology, but a clear setting down of the authenticated facts in a manner which bespeaks the true historian."

[PSYCHIC PHENOMENA,

AN important question for all sane people is whether what passes under the names of mesmerism, hypnotism, clairvoyance, mind-healing, Christian Science, and the like has any actual foundation or is a deception, more or less unconscious, on the part of those who practise these marvels. This question Mr. Thomas Jay Hudson has undertaken to answer in a book,* in which he endeavors to find some general principle or law which will remove the various manifestations alluded to from the domain of the supernatural, and simplify

*History of the Jews. By Prof. H. Graetz. Vol. II. From the Reign of Hyrcanus to the Completion of the Babylonian Talmud. Jewish Publication Society, Philadelphia.

*The Law of Psychic Phenomena. A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By Thomas Jay Hudson, Chicago. A. C. McClurg & Co.

the whole subject. Of Mr. Hudson's effort the critics speak with respect. This is what *The Congregationalist* (Boston) has to say about the work:

"Mr. T. J. Hudson has made an important contribution to the literature of this great subject. It is a profound, comprehensive, and cautious study of hypnotism, spiritism, mental therapeutics, and kindred themes, for the investigation of which it proffers a working hypothesis. It undertakes a classification of phenomena believed to be satisfactorily verified. The last five chapters discuss the relation of the subject to the Christian religion. Subjective faith is held to be the chief essential to the successful use of psychical methods of healing, in the validity of which, under proper conditions, the author believes. Christian Science, so-called, he regards as partially mistaken in its premises but as accomplishing some good. Spiritism is discussed temperately, and it is concluded that some of its phenomena are genuine, in spite of a frequent admixture of humbug. The wonderful works of Jesus and His methods in performing them are studied closely and the scientific correctness of His doctrine and of belief in immortality and in the divine existence are argued in a striking and effective manner. Throughout Mr. Hudson is discreet, candid, and reverent. His pages impress the fact that there is a wide realm of truth bearing upon his subject, in which but the most incipient discoveries have been made as yet, and into which earnest thinkers may well endeavor to penetrate further. But that the result of future investigations will be to weaken the hold of the Gospel upon mankind he evidently does not believe."

The way in which the author explains the phenomena with which he has to deal is thus summarized by *The Tribune* (Chicago):

"Mr. Hudson's suggestion is that man has two minds, one 'objective,' dealing with the external world by means of the five senses and the ordinary intellectual processes, and one 'subjective,' endowed with all the powers which come to expression in the psychic phenomena usually termed 'occult.' Mr. Hudson is careful to say that instead of regarding man as endowed with two minds we may, if we like, consider that his one mind possesses certain attributes and powers under some conditions and certain other attributes and powers under other conditions. Nevertheless, he himself emphasizes, the duality in the sharpest possible way, holding that the 'subjective' mind is a distinct entity, the immortal 'soul' in man, independent of and separable from the body, hence manifesting its powers with greater clearness in proportion as the bodily bond is loosened, whereas the 'objective' mind is a function of the brain, and therefore perishable. A series of propositions defining the powers and attributes of the 'subjective' mind is developed in connection with the discussion of the various phenomena attributed to it. Thus it is constantly amenable to control by suggestion; it is incapable of inductive reasoning, but perceives by intuition; it has absolute control of the functions, conditions, and sensations of the body, and it has physical power to make itself heard and felt and to move (without visible contrast) ponderable objects. It is also capable of being in telepathic rapport with other 'subjective' minds. These statements are taken to explain a multitude of curious phenomena, particularly those of psycho-therapeutics and spiritism. 'Spiritistic' phenomena are thus regarded as the products not of discarnate minds but of the 'souls' incarnate in living men. The author's new system of mental therapeutics is decidedly interesting; the principle is that the best condition for conveying therapeutic suggestion is when both healer and patient are in a state of natural sleep—that is, the healer just before going to sleep while the suggestion which the 'subjective' mind of the patient is to receive in sleep. It is claimed that the method has been invariably successful in a large number of experiments."

In this two-mind theory *The Independent* (New York) has no faith:

"This whole question of hypnotic phenomena, traumology, mental therapeutics, etc., is, at this time, in just the stage of development which is most unpromising for sane treatment, and is sure to carry all but the soundest and most thoroughly trained students off their base from science into illusions, vagaries, or enthusiasms. Without undertaking to say in which of these classes the volume above named belongs, nor, indeed, that it belongs distinctly in either, we may say that our psychology is so radically different from Mr. Hudson's as to make it difficult to discover common ground on which to notice his book. We have no faith at all in the 'subjective' and 'objective' or two-mind theory. The notion that the 'objective mind' is the seat of reasoning, and that in his 'subjective mind' man is the slave of suggestions by which he may be dominated, and which may act without regard to space and without intermediaries, contradicts everything we can recognize as psychological science. Nor can we recognize the author's appeal to well-known authorities on psychological subjects; for he does not leave their conclusions as they left them themselves, but, very curiously as it seems to the ordinary critical mind, makes it a point in his favor that he has carried their discoveries far beyond the extreme limits where they paused. Nor does he always show the highest ability in logical dialectics."

Those who believe that the spirits of the dead can hold intercourse with the living will find no support for their belief in Mr. Hudson's pages, according to *The Sun* (New York):

"It should be understood at the outset that Mr. Hudson has

approached this subject in a strictly scientific frame of mind. That the reader may be thoroughly convinced of this, we defer glancing at the explanations of the phenomena of hypnotism, mesmerism, clairvoyance, telepathy, and mind-reading, in order to show how firmly the author repels the notion that any of these manifestations has a supernatural origin. After recognizing that millions of human beings base their hopes of a life beyond the grave on the belief that in the phenomena of spiritism they have tangible evidence of the immortality of the soul, Mr. Hudson says: 'I shall not undertake to prove that the souls of men do not live after the death of the body. That question stands just where it has always stood. It is a problem which, outside of revelation, is no nearer a solution than it was when Job propounded the momentous question. Neither will I undertake to say that the spirits of the dead do not and cannot communicate with the living. I do not know. But I do undertake to say, and will attempt to prove, that the phenomena of spiritualism, so called, do not constitute valid evidence of the ability of spirits of the dead to hold intercourse with the living.' No attempt is made to deny the phenomena of spiritism; on the contrary, the author admits the possibility of every phenomenon attested by any respectable number of reputable witnesses. But he undertakes to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead. In a word, he admits the alleged phenomena, but denies the alleged cause."

PERSIAN LITERATURE.

WE have had in these columns an account of the Literature of Persia by a native Persian of high rank and considerable culture. A learned Englishwoman has, however, undertaken to give a history of that literature in a book,* just published, which is commended, although grave defects in it are pointed out. "A meagre history of a noble literature" is the opinion of *The Tribune* (New York), which thus comments on some of the shortcomings of the volume:

"One of the counts in the indictment to be brought against the book cited at the head of this article is that, while it asserts and reiterates almost to weariness the dependence of Persian literature on the older learning of the Euphrates Valley, its fragmentary efforts at proof leave the matter almost wholly to the imagination of the reader. Whether it be true or not, the theory of an intimate relationship, that of parent and offspring, between the old Turano-Semitic culture and the latter so-called Aryan civilization is the most reasonable one that has yet been offered to the public by persons expert in Oriental antiquity. It deserves a most careful popular treatment, thorough enough to consider every fact in all its possible aspects. One most important fact, the one which is most persistently ignored, is that the Persians known to history constituted a political organization and not a race, that the bond of unity among them was one of politics, language, and religion, and not one of blood. The word Aryan has done more mischief to historic realism than almost any other word ever invented. It would hardly be an exaggeration to say that, from the Eighth Century before Christ onward there was not enough downright pure Persian blood between the Caspian Sea and the mouth of the Euphrates to stock the arteries of a half-dozen vigorous families."

"The most useful part of the volume in hand consists in its elaborate abstract of the various writings which occupy the largest place in Persian literature. Comparatively few persons find translations of the 'Zend-Avesta,' the 'Shah Nameh,' the writings of Saadi, or the later romances easy reading. The version of the Zoroastrian Bible in the 'Sacred Books of the East,' may be recommended as a trial of patience. To imitate a caustic remark of Porson on Gibbon's history—'It would be an admirable exercise for a schoolboy to translate a page of it into English.' But literal translation from Oriental literature never can be made amenable to the rules of English prose or verse either. In the readable summary of successive works given by the author of this book, many readers will find all that they require, while some will doubtless be led to extend their knowledge by more elaborate study. The book is ornamented with a fac-simile of a page from an ancient manuscript, and a frontispiece in gorgeous colors from the corner of the title page of an illuminated 'Shah-Nameh.'"

Very much more laudatory is the comment of *The Standard* (Chicago):

"It is scarcely possible to speak too warmly of the interest and value of the work as a whole. The author has evidently studied the literature described at its sources, with ample use of the much that has of late years been produced in many forms, revealing the intellectual life, the social characteristics, the national and dynastic annals of those far-away centuries. One is made to feel, as also in reading the work upon Egyptology by another gifted lady devoted to Oriental study, Miss Amelia A. Barr, with how much of charm the vivid imagination and the sympathetic enthusiasm of a woman of genius may invest studies such as these. The publishers make

*Persian Literature, Ancient and Modern. By Elizabeth A. Reed, Member of the Philosophical Society of Great Britain, Member of the International Congress of Orientalists, author of the "Hindu Literature," etc. Chicago: S. C. Griggs & Co.

the book a most attractive one. As a companion volume to the author's former work we cannot doubt of its successful career, even in this age of 'the making of many books.'

So, likewise, *The Sun* (New York) has no fault to find with Miss Reed's production, and gives in the course of an extended analysis of her book, this interesting summary of what she says about the Parsis:

"For a popular account of Persian literature, ancient and modern, we are indebted to Elizabeth A. Reed, who recently performed for Hindu literature a corresponding service. The species of handbook which she has published through Messrs. S. C. Griggs & Co. (Chicago) begins with an outline of the poetry and mythology of the cuneiform tablets; then, with the help of Prof. Darmesteter, reviews the teachings of the Zend Avesta, and finally discusses the master-works of Persian poetry in mediæval and modern times, which, for convenience, are distributed in seven periods. Only the first five of these periods deserve or receive extended notice. These are best identified by their most distinguished names, to wit, Firdusi, Nizami, Sadi, Hafiz, and Jami. About half of the volume is allotted to the writers of these relatively modern periods, and many specimens of Persian poetry and romance are presented in English translations. . .

"The modern Parsis believe in monotheism, and use a table as well as knives and forks at their meals. Their prayers are recited in the old Zend language, although neither he who repeats nor they who listen can understand a word that is said. Among the whole body of priests there are perhaps not more than twenty who can pretend to any knowledge of the Zend-Avesta, and even these have only learned the meaning of the words, without knowing the language, either philosophically or grammatically. It is also true that the modern Parsis, as distinguished from the ancient Persians, are monogamists. Like the Jews, they do not eat anything which is prepared by a cook belonging to another creed. They also object to beef and pork. Their priesthood is hereditary; none but the son of a priest can take orders. One may note finally that, although the Parsis are greatly attached to their religion on account of its former glory, they have, in many essential points, approached more or less unconsciously the doctrines of Christianity, and, if they could but read the Zend-Avesta, they would find that their faith is no longer the faith of the Vendidad."

THE ARCTIC PROBLEM.

WE have had with us for a long time the Arctic problem. Books on that subject, though always welcome, are especially so at midsummer. The latest publication on the subject is from the competent pen of Angelo Heilprin, whose book* is thus described by *The Times* (Chicago), which also summarizes what the volume says about new expeditions;

"Now at the season when the trend of the explorer's interest is toward the frozen barriers of the Arctic regions comes a timely book by one who is an authority on the subject of northern voyaging, Angelo Heilprin, the leader of the Peary Relief Expedition. The book is in two parts—one a discussion of 'The Arctic Problem,' which gives the name to the volume, and the other the narrative of the Relief Expedition. It is in the former that the greatest interest is now to be found. In a comprehensive and liberal manner, yet in condensed form, Professor Heilprin relates the history of previous efforts to reach high and higher latitudes, and outlines the theories on which noted explorers have worked. Then he discusses the expeditions now organizing, with the plan to be followed by each, giving what seems to be a fair estimate of the chances of success open for each one. The expedition of Fridtjof Nansen, which is to be the first one to start out this year, assumes for itself the route of the north Siberian waters and the help of the slow and steady drift of the ice-pack northward from the Eurasiatic continent to and across the pole to the Spitzbergen or Greenland coast. This vessel, specially constructed to resist the pressure of the ice, is to enter the pack at a point near where the unfortunate *Jeanette* was crushed in 1881, and allow itself to be drifted at the will of the pack for some two or three years. It is impossible to foretell the fate of this expedition. Its success or failure will depend upon a combination of circumstances and conditions which cannot even be premised in our present knowledge of the northern seas.

"The Ekroll expedition is expected to leave Cape Mohn on the east coast of Spitzbergen early this month, and is a revival, in one sense, of the Barry expedition of 1827, when the very high latitude of 82-45 was reached. Its special feature is the construction of a combination conveyance to be used alternately in boat and sledge service. The virtual point of departure of this expedition is Petermann's land, the off-lying island to the north of Francis Joseph Land, whence a direct traverse is contemplated to the pole, with a return if possible by way of Fort Conger, in Lady Franklin bay.

"Mr. Peary's new expedition contemplates the further exploration of the north and east Greenland coasts and the rounding of the Greenland archipelago, possibly far above the eighty-fifth parallel. All of these efforts will, of course, be watched with superlative interest

by the world. It seems as if last year marked the beginning of wonderful advance in Arctic exploration, and our author thinks that but a few years will intervene before the pole itself is actually reached."

The volume is highly praised by *The Public Ledger* (Philadelphia):

"Professor Heilprin's knowledge is so broad and his method of exposition is so clear that any subject he treats must perforce prove instructive. In the present instance the theme is one of extreme popular interest—Arctic exploration. The subject has many sides, but Professor Heilprin concerns himself chiefly with the scientific aspects of the Arctic problem. He quotes the impressive words of Sir John Barrow: 'The North Pole is the only thing in the world about which we know nothing, and that want of all knowledge ought to operate as a spur to adopt the means of wiping away that stain of ignorance from this enlightened age.' As leader of the West Greenland Exploring Expedition, which accompanied the Peary Expedition to the Far North, and of the Peary Relief Expedition, which brought the explorers home, the Professor is well fitted to discuss the practical modes of polar exploration. His scientific attainments enable him to handle the purely theoretic problems, especially glacial phenomena, in a masterly way."

NOTES AND COMMENTS.

When Matthew Arnold returned to London from his first literary tour in this country, he visited Mrs. Procter, widow of the poet ("Barry Cornwall"). The old lady, who was then eighty years of age, in handing Mr. Arnold a cup of tea, asked him: "And what did they say about you in America?"

"Well," said the literary autocrat, "they said I was conceited, and they said my clothes did not fit me."

"Well, now," said Mrs. Procter, "I think they were mistaken as to the clothes."

Lord Coleridge, in his Presidential address at the Salt Schools, Saltaire, England, not long ago, told this story: Browning lent him one of his works to read, and afterward, meeting the poet, the Lord Chief Justice said to him, "What I could understand I heartily admired, and parts ought to be immortal; but as to much of it I really could not tell whether I admired it or not, because for the life of me I could not understand it." Browning replied, "If a reader of your calibre understands 10 per cent. of what I write I think I ought to be content."

BOOKS OF THE WEEK.

AMERICAN AND ENGLISH.

Anecdota Oxoniensia. Semitic Series. Vol. I. Part 5. The Palestinian Version of the Holy Scriptures. Five more Fragments recently acquired by the Bodleian Library. Edited with Introduction and Annotations by G. H. Gwilliam, B.D., Fellow of Hertford College, Oxford. Macmillan & Co. Paper, with cuts, \$1.90.

Birds, A Dictionary of. Alfred Newton, Assisted by Hans Gadow. In Four Parts, Part I. A—GA. Macmillan & Co. Cloth, illus., \$2.60.

Braddock. A Story of the French and Indian Wars. John R. Musick, Vol. VIII. The Columbian Historical Novels. Funk & Wagnalls Co. Cloth, illus., \$1.50.

An historical novel dealing with the principal events in the struggle between the English and French for the supremacy of the New World, 1700-1760.

Butterfly, The Life of. A Chapter in Natural History for the General Reader. Samuel H. Scudder. Henry Holt & Co. Cloth, \$1.

California (Southern), A Truthful Woman in. Kate Sanborn. D. Appleton & Co. Cloth, 75c. An account of Southern California.

Camp-Fires of a Naturalist. Clarence E. Edwards. The Story of Fourteen Expeditions after North American Mammals. From the Field-Notes of Lewis Lindsay Dyche, A.M., M.S., Prof. of Zoölogy and Curator of Birds and Mammals in the Kansas State University. D. Appleton & Co. Cloth, illus., \$1.50.

Determinants, A Short Course in the Theory of. Laenas Gifford Weld, Prof. of Mathematics in the State University of Iowa. Macmillan & Co. Cloth, \$1.90.

England, the History of, Commentaries on, From the Earliest Times to 1865. Prof. Montagu Burrows, Chichele Professor of Modern History in the University of Oxford, Captain R. N., F.S.A., etc. William Blackwood & Sons, London. Cloth, 7s. 6d. This work is spoken of in terms of highest commendation by the English press.

Fitting, The Principles of. For Apprentices and Students in Technical Schools. By a Foreman Pattern-maker. Illustrated with 250 engravings. Macmillan & Co. Cloth, \$1.50.

From the Five Rivers. Mrs. F. A. Steel. D. Appleton & Co. Cloth, \$1. This book presents pictures of Indian life.

Irving (Henry): A Record of Twenty Years at the Lyceum. Percy Fitzgerald, M.A., F.S.A. Chapman & Hall, London. Cloth, with Portrait, 12s.

One of the Profession. A Novel. By M. White, Jr. Home Book Co. Paper, 25c.

*Orchid-Seekers (The): A Story of Adventure in Borneo. Ashmore Russell and Frederick Boyle. Chapman & Hall, London. Cloth, illus., 7s. 6d. *The Saturday Review* says: "A capital story of adventure, such as would delight most boys and gratify many of their elders."*

South America, The Emancipation of: Being a Condensed Translation, by William Pitting, of "The History of San Martin." By General Don Bartolome Mitre, First Constitutional President of the Argentine Republic. Chapman & Hall, London. Cloth, with Maps, 12s.

Tennyson (Lord), A New Study of the Works of. Edward Campbell Tainsh. Macmillan & Co. New Edition. Completed and largely rewritten. Cloth, \$1.75.

* *The Arctic Problem and Narrative of the Peary Relief Expedition of the Academy of Natural Sciences, of Philadelphia. By Angelo Heilprin. Philadelphia: Contemporary Publishing Co.*

The Press.

THE CHURCH PRESS.

THE NOYES CASE.

The Rev. William H. Noyes, in 1886, applied to the American Board for appointment as missionary, and the Prudential Committee voted that it was "inexpedient" to appoint him. In 1887, he again applied, and was again rejected. Last October a resolution was adopted, recommending that the Board have further correspondence with the missionaries in Japan in reference to Mr. Noyes. This was done, and it was learned that Mr. Noyes had been pursuing his work without teaching or preaching the doctrines in conflict with those commonly held by the American Congregational body. In April last, action was taken by the Committee looking to his appointment as a regular missionary; but Mr. Noyes then declared that he had not changed his views. Upon receipt of this declaration from Mr. Noyes, the Prudential Committee rescinded the provisional appointment.

The Independent (Undenom.), New York.—If Mr. Noyes had not been as thoroughly honest as the Prudential Committee assumed him to be, he could have taken advantage of the Committee's generous trust, have accepted the appointment, notified the Clerk, and been enrolled as a missionary. He is to be honored for his manly frankness. He would not let the Prudential Committee rest in the "supposition" that there has been any "change in my views." It is not true, he says, that they have been "essentially restrained," or essentially modified," though he admits that there has been no further development of dangerous tendencies in them. . . . The issue is the appointment of men holding the Future-Probation doctrine. The Committee cannot appoint them until the instructions the Board has laid upon it are modified or withdrawn. The Board, less than a year ago, refused to do either. . . . It is, of course, unjust to the last degree; but continual abuse has the power to create suspicion and deepen prejudice; and some good men are deceived, and are led to believe that a reorganization of the Committee and officers of the Board is demanded. It is the object of the Liberals, not the course of the Committee, which inspires these attacks. They are strategical. They are designed to overcome indirectly the obstacle to the appointment of Future Probationists. Let no one be deceived, and let no corporate member, who desires justice, be induced to lend support to the scheme for the retirement of members of the Administration.

The Christian Leader (Univ.), Boston.—But for the very important consideration that the Noyes case involves a vital Christian principle, the public would, long ere this, have refused to take further interest in it. But the keystone in the arch of Orthodoxy is in peril. The doctrine that a soul's destiny is forever sealed at death is as essential to Old Orthodoxy as is that of Infallibility to the integrity of the Catholic Church. To distrust that assumption, be this done ever so gently and with any number of reservations, is to turn the ship towards the rocks. The issue which Mr. Noyes forces touches the vital spot. The Prudential Committee would, however, show prudence if it could only settle down upon a policy, and stay settled. To reject Mr. Noyes, then qualifiedly to accept, and then again to reject, raises the suspicion that the members of the Committee are not persuaded in their own minds.

Christian Register (Unitarian), Boston.—The awful doctrine which Mr. Noyes holds dear and the Board rejects with decision is that

it may be that, after death, the love of God in Jesus Christ may be revealed to those who never received the light of the Gospel in this life, and that this love, so revealed, may win them and save them. We said at the beginning it was difficult to treat the action of the Board seriously. But such a mood is naturally succeeded by one of wrath at this solemn trifling with the holiest instincts of the human soul. It is this that fills the land with "infidels" and "scoffers." If there is a hell where the heathen are suffering the torments of the damned, and the members of that Board, after they reach Heaven do not organize a missionary society to work in that world of woe, they will show themselves unworthy to be in Heaven and unfit to have stood in this world as the representatives of the love of God in Christ. It may be that they will find themselves put on probation after death for their action on this question here. It would be only a just retribution if they were detained at the door of Heaven until Mr. Noyes had seen all his heathen probationers safely in. Jesus said to certain men of His time, "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you."

The Watchman (Baptist), Boston.—We have not taken so much interest in the case of Mr. Noyes as many of our contemporaries because, having been put forward as a test case by the Andover Party, Mr. Noyes himself appears to have become more tenacious of his right to entertain theories at variance with the doctrinal positions of the Board than solicitous to work under the Board on lines to which he had given his frank adherence. If Mr. Noyes entertains views since his appointment on April 11, 1893, which were not before the Board at that time, he was singularly unfortunate in expressing his meaning; or the Board was precipitate in appointing him after seven years' discussion.

The Advance (Cong.), Chicago.—It must be plain, therefore, to every one that the Prudential Committee, in a spirit most generous to Mr. Noyes, has done all that it is possible for it to do, and that, so far as the Committee is concerned, the case is settled. In a spirit of mutual good feeling the difficulty in the way of the appointment has been frankly declared on the part of Mr. Noyes and regretfully recognized by the Committee. Furthermore, Mr. Noyes has been assured of the kindest welcome if he shall at any time find it possible to accept an appointment on the charitable terms of the minute of April 11. Until that time the case should be allowed to quietly pass into history, and the energies of the Churches be turned to the urgent needs of the work already in progress on mission fields.

The Episcopal Recorder (Ref. Epis.), Philadelphia.—We must agree with the Committee, that it is mainly in Mr. Noyes to decline to hold the appointment of a missionary under a misapprehension, but we certainly think it would be more creditable on his part and on the part of his friends, if the efforts to secure such an appointment were given up. Mr. Noyes continues of the same mind, and it is known that the Prudential Committee cannot change the position it must hold, if it would faithfully represent the Board and its supporters, as shown by repeated and explicit directions given to it.

The Outlook (Undenom.), New York.—The future will show that this trouble in the American Board had its origin in personalities rather than in principles, that it is continued by personal prejudice, and that so soon as those prejudices are eliminated the troubles will cease. This last action of the Committee will deepen the conviction in the minds of many men who have been loyal to the Board that the only way out of its present pressing difficulties is by an entire change in its management, and by an insistence on the application of the council system to the ordination of missionaries as well as of ministers. Those who think that the Liberals are agitating simply for the purpose of agitation little understand their temper;

and those who imagine that the Liberals are few in numbers must shut their eyes to facts. . . . The extreme Conservatives may have a majority among the Corporate Members, but they are in the minority in the Churches. The Churches are tired of this controversy. They welcomed the appointment of Mr. Noyes as a sign that the Committee recognized that it should represent the whole Board and not one faction; that it was willing to give a "liberal" interpretation to Dr. Storrs's letter. . . . Our readers should keep a few facts clearly in mind. This is not a controversy concerning continued probation, for no one wishes to make that doctrine part of a creed for the Board; it is a question of simple liberty—whether or not such men as are honored and useful at home shall be eligible to the foreign-missionary work.

IRISH WHISKEY.

In the Agricultural Building of the World's Fair, Sir John Powers, of Dublin, has a whiskey exhibit arranged in the form of a round tower. *The C. T. A. News* (Rom. Cath., Temperance), Philadelphia, thus expresses its Irish indignation over the exhibit:

"The round tower has been and is to-day one of the dear loves of the Irish people, and that a whiskey exhibit should be fashioned after it has made many Irishmen yearn to smash the device in Agricultural Hall into smithereens. Since Sir John Powers caused to be erected his exhibit at the World's Fair, eminent men of Irish birth have declared it to be a disgrace and a sacrilege. Archbishop Ireland has been particularly severe in denouncing the form of the exhibit. So has Father James Cleary, the noted temperance advocate. The newspapers of Ireland have scored the exhibitor for building his whiskey-bottles in the form of the sacred tower."

JOHN WESLEY SMOKED.

The Canadian Churchman, Toronto, tells us that the present Bishop of Southworth has in garden, at Blackheath, a summer-house in which John Wesley smoked:

"We rather suspect that his lordship—like some other Bishops—uses it for its original purpose, in commemoration of John Wesley. Perhaps! But haven't our Wesleyan(?) friends passed a kind of 'eleventh commandment' against smoking, drinking, dancing, baseball, Sunday-cars, etc.? Or, is it the Presbyterians? It is hard to keep track of these new commandments—almost as bad as the Pope's new dogmas!"

FATHER SHERMAN AND THE VIRGIN.

Father Sherman, the son of General Sherman, in a recent sermon, takes the World's Fair authorities to task because they "wholly ignored the Virgin." This is the way *The Chicago Interior* (Presb.) replies to Father Sherman:

"We can tell the good priest something more ominous than that. We lately examined with critical care every text-book in use in a parochial school built with the money of Catholics and taught by nuns in costume, and the text-books printed by the authority of the Bishop 'ignored the Virgin,' too. But if the father will listen we will whisper something still more astounding from his point of view. In his own Douay Bible he will find four Gospels written by the immediate Disciples of the Lord Jesus, a Book of Acts written by St. Luke, twenty Epistles written by St. Paul and his colleagues, and an Apocalypse by St. John, and they all ignore the Virgin just as much as the Fair Directors do! If Father Sherman is going to set things in line with mediæval Catholicism he evidently has a big job on his hands, and the Apostles need his attention more immediately than Mr. Palmer or President Higginbotham."

ROMAN CATHOLICISM.

The relation of the Roman Catholic Church to America has, ever since the coming of Monsignor Satolli, formed a topic of almost continuous discussion in the press of the United States, and the relation of that Church, under the present Pope, to industrial developments in various countries has formed a topic of discussion in the press of many nations. We present below some interesting extracts bearing on recent developments pertaining to both these relations.

Monsignor Satolli and His Acts.

That there is dissatisfaction among some high dignitaries of the Roman Catholic Church in this country with the appointment of Monsignor Satolli as Apostolic Delegate in the United States, and with his acts since he came here, is well known. This dissatisfaction is clearly and forcibly set forth in a paper signed "A Catholic American," in the *New York Sun*. Of so much importance does *The Sun* consider this paper, that there is given to it four double-led columns on the first page. The paper is headed, "Catholicism and Satollicism," with this sub-head: "The Revolution Now Going Forward in Governing the Catholic Church in America Should be Thoroughly Understood." "A Catholic American" begins by claiming that the prosperity of the Church of Rome in the United States in its exterior affairs, has been due, in a large extent, to the exalted wisdom with which its government has been administered through the Sacred College and Council of the Propaganda at Rome. He sees in the appointment of Satolli a change of policy.

In this prosperous, harmonious, and advancing condition of the affairs of the Church of Rome in this country, the sovereign ruler has evidently determined on a change of policy and administrative direction of a radical character, the effect of which upon the spiritual welfare of so large and valuable a portion of our people it may not be out of place to consider in a friendly spirit. Apparently disregarding the Propaganda and its administrative jurisdiction, the Pope has commissioned to his Cardinals, Bishops, priests, and people an Apostolic delegate, Mgr. Satolli, an Italian Archbishop, to be and remain in control of the Catholic Church in this country; and we learn that he is to have a residence of suitable dignity and impressiveness at or near Washington. The authority of Mgr. Satolli was not clearly defined at the outset; but he is now understood to be the direct representative of the Head of the Church, and to have summary ecclesiastical authority of the highest order. If I were to designate his powers in legal language, I should say that he has a general power of attorney from the Pope to do anywhere and everywhere that which the Sovereign Pontiff could do if personally present, and his acts are ratified in advance. Hence he has been called in Church circles and elsewhere the Deputy Pope, and other designations have recognized his exalted and unlimited representative authority.

The first signal example and most important act of his administration has been the summary reinstatement of the Rev. Edward McGlynn from the excommunication of Archbishop Corrigan and the ratification and approval of the Propaganda; and, so far as surface indications go, those who have chafed under the necessary discipline of the Church, as well as those who have openly and defiantly rebelled against its authority, have been taken into favor and hail his coming as that of a

liberator. The reinstatement of McGlynn appears to have been accomplished without a hearing or notice to Archbishop Corrigan, to whom fell the duty, according to the canons of the Church, of promulgating the sentence. In fact, this archdiocese and its distinguished administrator would appear to be under a sort of ban, chiefly on account of the McGlynn imbroglio. The principle necessarily proclaimed in the policy of administration adopted in the case of McGlynn is of wide-spread consequence.

When Archbishop Corrigan was called to his high office of administrator of this diocese, he found a condition of things greatly needing firm control. He had not reached his high distinction through accident. He was an ecclesiastic well known and well proved. His superior endowments, vigor of intellect, erudition, and breadth of character, had marked him out for the promotion which had regularly attended his progress. According to the established rule of the Church, his advancement was measurably, at least, due to the suffrages of his fellow priests as well as to the watchful and careful judgment of the deciding hierarchy. As an experienced director in the Church, he bore the highest reputation, when called to this jurisdiction. It is the simple truth to say that no citizen could be held in higher regard for his qualities as a member of this community, and for the wisdom and dignity with which he has discharged the duties of his responsible station so important to the general welfare. It has always been the wise aim of the Church to place in high positions its brightest and strongest representatives; and Archbishop Corrigan has conspicuously distinguished himself as the chief Catholic dignitary of this metropolitan centre. He commands the confidence and affectionate regard of all committed to his spiritual leadership, outside of the limited influences to which we have referred, and no one could stand higher than he does in the esteem of the conservative men of the Church in this country, the men of personal weight who contribute so largely to the dignity and importance of Catholicism in North America.

The writer then speaks of three classes of priests who have given the Archbishop trouble: the political priest who yearns for influence in civil affairs, the social priest who yearns for social pleasures, and the pettifogging priest who is ever seeking for a client priest to defend against the claims of superior authority. The allusions, it is thought, are, respectively, to Dr. McGlynn and his two friends, Father Ducey and Dr. Burtzell. The writer then continues:

The true priest can be only a priest at all times and to the end. The deeper, broader, vital question is: Will not the status, influence, and peaceful rule of the Church be materially shaken and endangered by priestly interference with secular political affairs, which the precedent of McGlynn establishes? Will not the Church be compelled to sustain the opposition which the priestly support of secular doctrines must necessarily entail?

But in the meantime great is the rejoicing among the enemy at the McGlynn triumph, and even the social priest, the mask abandoned, now talks with insolent innuendo and threatening manner against those high in authority, who have held him to his duty, as far as possible. Has not a certain degree of demoralization spread through the Church already? Certainly none of the high administrative Catholic dignitaries of our country, not within the favored circle, feels it in the least degree prudent to do any disciplinary act, which the priest called in question may not approve, lest he may find another McGlynn, Burtzell, or other conspicuous rebel against Church authority to clamor in public, to arraign his motives with virulent personal vindictiveness, and to threaten him with Mgr. Satolli, with the finale of the recreant priest,

as in the case of McGlynn, becoming the most favored, though not the prodigal son of the Church, for whose gracious adherence, not submissive return, the prize fatted calf is to be killed and served up with glorifying incense and world-wide rejoicing.

It cannot, unfortunately, be denied that there is a feeling of dissatisfaction among Catholics with the innovation that has been introduced, and the sensational developments which have attended its progress to this time, and of apprehension as to what may happen next. What form of expression this dissatisfaction will take, if it takes any but that of expectancy, for a period, cannot be foretold. There is a submissive element among the great body of Catholics amounting almost to superstition, which leads them to bear and forbear very much. If, however, the feeling I have referred to should find vent, it would lead to discouraging consequences. If it should be expressed in the contributions to Peter's pence it might show a startling exhibit. It is wise in the governments of Church and State, in these times, to refrain from a reckless and arbitrary assertion of power, and to rule with calm wisdom and considerate fairness. Especially so does this appear to be required for the Roman Church in this country, with its authority enforced so far from the Papal throne. Viceregal government may be tolerated in India under the rule of Great Britain, but ruling by deputy may be carried too far in Church matters. It should be understood that it is better to depend on the consent of the governed to the established order of things than on blind submission to whatever may be imposed.

It is well known that at the advent of Mgr. Satolli to this country, Archbishop Corrigan was on the eve of being made a Cardinal. This distinction was due, not only to the importance of the See he has so efficiently and powerfully represented, the first in the United States as the metropolitan centre of the country, all things considered deserving and requiring more recognition at Rome than even Paris or London; but it was a reward and promotion richly earned by the Archbishop. The victorious rebels give out that no Cardinal's hat shall come this way. They have fixed that. Black lines are to be drawn around the representation of the geographical territory of the Empire City of the Western world, on the Papal map, marking a proscribed district. If McGlynn and his sympathizers have succeeded in their profane hopes in this direction, verily the tables have been turned.

Does the great change I have been considering mean more than has been announced? Does it mean a permanent separation of the government of the Catholic Church in this country from the control of Rome? If this is so, should it not be a more representative change, and should not the constituency be heard in the choice of their new ruler?

If we are to have an American Pope, in fact or in effect, why should not Cardinal Gibbons be invested with the dignity and sovereign power? He was, practically, at the head of the Catholic Church in this country before the advent of Mgr. Satolli from Italy. He is a patriotic American citizen, has lived his life under our institutions and among our people. He has earned and achieved the highest rank heretofore permitted to an American Catholic, by meritorious services in relation to the Catholic constituency he would be called to govern. He is as able as he is eminent, and is possessed of the highest administrative and judicial capacity. His elevation would strengthen every fibre of faith and of hope that binds the American Catholic to the ancient faith.

A New Encyclical.

It is announced in *The World* (New York) that the Pope has been engaged for some months upon an Encyclical to all the rulers of Christendom. The Encyclical, it is declared, is formally complete, and *The World* professes to give a close translation of it into English.

Its object, it appears, is to bring about "a better condition of the masses of the people, and a friendlier feeling between the capitalist and the operative." We give some of the principal portions:

At this moment Europe is in the throes of an immense upheaval of society, in which one violent struggle succeeds another unceasingly. In many cases the reason is to be found in the fact that legislation has not been duly enacted, for every person should have his legitimate part in the benefits of society according to the order of Providence.

This state of unrest is not confined to the working classes, properly so called. It has taken root and is bearing nefarious fruit in the more cultivated part of society.

The masses, who do not perceive the niceties of light and shade, seeing those moving in a superior condition of life adherents of the principles of socialism, allow themselves to be blindly led by agitators who have no real interest in the cause they so loudly uphold beyond a sordid or a selfish one.

A strike can be justified only as a means of defense when an individual's interest is attacked. Never can it be justified as a collective arm of aggression.

Man has a natural right to live and to work. As a means of procuring a living he has a right to remove every obstacle to his work and to get the value of his labor. And, therefore, when his labor is neither productive nor remunerative he has a right to refuse to continue it.

But an individual right cannot be transformed into a collective right; nor can an arm of defense be changed into an arm of aggression to cause a means of good to degenerate into a source of harm. An aggressive strike is not reciprocal between operative and operative, but an instrument of attack upon the proprietor and property.

The operative on strike is a passive and dominated instrument, not an intelligent and free being. While his action lessens the capital of the employer it puts no money into his own pocket.

The right of protecting the operative, whether in the factory or in the field, should be admitted. And for this purpose the maximum of labor, as well as the minimum of salary, should be fixed. The hours of labor should be arranged, giving due attention to days of rest and abstention from labor.

Institutions should be founded and maintained for the sick, the old, the feeble, and for those who are unavoidably unoccupied, while punishment should be meted out to the drones of society.

Laws have been made almost universally for the protection of women and children laboring in factories and elsewhere, but in how many cases have those laws been enforced? Inspectors of work should be appointed everywhere whose duties should be to see that these laws are not infringed.

If the discontented operative is to be detached from anarchic socialism, his wants must be understood by his rulers, who must not leave to unscrupulous agitators the monopoly of social reform.

Nor should it be forgotten that many who range themselves under the banner of socialism repudiate everything illegal in the programme of anarchy, accepting only those things which regard the resolving of the urgent difficulties of economical and political reform demanded by the exigencies of society. The chaff must be separated from the wheat and just demands must be satisfied if a still more terrible upheaval is to be avoided.

Nor should this danger be considered improbable when we see the rapid strides anarchic socialism is making. The demonstrations which have taken place and the tumults and riots which have followed are most grave symptoms of the situation and call for the serious attention of the most astute economists and lawmakers, who must acknowledge that democratic socialism has ripened into a power of which it is necessary to take count, and in

the face of which it is incumbent to adopt wise and prudent tactics in order to bring about spontaneously those economic reforms which are favored by equity, justice, mercy, and religion.

America and the Catholic Church.

[*The Eagle, Brooklyn.*]

If no more serious disaster were possible to this country than the increased prosperity of the Catholic Church we would be fortunate indeed. The Church of to-day is not the Church of the Middle Ages, and the barbarities which were practiced then cannot justly be ascribed to the Catholics any more than to the Protestants. Each wing of Christendom was affected by the spirit of the age. It was universal intolerance which was responsible for the Spanish Inquisition. The Church to-day has felt the spirit of the times. It could not have been otherwise, for it is made up of men who live in these times and who look at the questions of the day with Nineteenth-Century eyes. Even the Pope himself, who belongs to a past generation, has yielded to the spirit of democracy. The change in the Church has been as great as the change in the State. The men who fear Catholicism are those who are living in the text-books of the schools and who are filled with the same spirit which they imagine regulates the conduct of the Roman priests.

Two New Saints to be Created.

[*The Nation, New York.*]

It seems to be settled that two new saints are soon to be added to the calendar. The Pope is reported to have said that the canonization of Columbus would not be much longer delayed, and such earnest efforts have been making at Rome to canonize Joan of Arc that it is thought they cannot fail of being successful. Columbus's fitness for sainthood has long been a moot point with Catholic historians, but few would venture to oppose it in this quarter-century year, when, as the saying is, it would be a peculiarly graceful thing to make a saint of the man whom all the world is delighting to honor. It might even reconcile the Duke of Veragua to that enforced poverty which so many of his "good friends" in this country are now invited to view with consternation and to help to abolish, to be known as the lineal descendant of a saint. In connection with the proposal to canonize Joan of Arc, fear was expressed by a considerate French prelate that such an act might wound English susceptibilities. Thereupon the Catholic hierarchy of Great Britain was consulted on this point, and reported that Joan as a saint would be "well received" in their country.

Real Christian Union.

[*The Sun, New York.*]

The Roman Catholic Mayor of Montreal, in his speech welcoming the Christian Endeavor Convention to that town, said that at this time the forces of Christian faith need to be united against religious skepticism, the common foe of all. When, last week, a Baptist Church at Long Island City offered the use of its house of worship to the priest of a neighboring Roman Catholic Church, which had been destroyed by fire, the Baptist pastor said: "We are here for doing good, and I hope to see the day when all Churches will join hands in one common object, the glory of God and the salvation of souls." The Roman Catholic pastor, in accepting the generous proffer, wrote that it "tends to send us a long step forward in the direction of that universal brotherhood for which we are all striving." The existence and the public expression of such sentiments indicate a progress toward Christian unity which now appears for the first time since Christendom was divided into the great opposing camps of Catholicism and Protestantism.

Education of Roman Catholics.

[*The News, Denver.*]

In connection with the ceremony of laying the corner-stone of a parochial school, Bishop Wigger, of Newark, N. J., made a very em-

phatic threat as to what Catholics would do about the public-school fund when they should become numerically strong enough to enforce their demands at the polls. It appears from this that Bishop Wigger, who is one of the most obdurate of Catholics, has yielded less than passive obedience to the expressed will of the Roman Pontiff on the school question and that he has not been much impressed by the rebuke he recently received from Archbishop Satolli, the Pope's resident Delegate. He is one of a treasonable cabal which has been snubbed at the Vatican, and is properly an object of suspicion in this country and of disfavor with the bulk of American Catholics and their distinguished leaders.

The decision of the Holy See that our public schools are available to Catholics when supplemented by religious instruction, which is authorized to be given separately by Church or parent, has not been accepted in good faith by the class of Catholics to which Bishop Wigger belongs. Yet it is the true solution and the one that will prevail with the Catholics of this country. With such a common-sense arrangement, sanctioned by the head of the Church, there is no justification for placing an additional tax upon Catholics to support separate schools.

THE COMING CONGRESS.

The extra session of Congress, called for August 7, is the theme of much forecasting and the object of much advice from the political press. In general the daily papers are almost unanimous, as we have shown in previous issues, in behalf of the repeal of the silver-purchasing clause of the present law. The opinion prevails that a majority for repeal is assured in the House, but considerable doubt prevails as to the attitude of the Senate. The attitude to be taken on the tariff question arouses much comment, especially in Republican papers, the Democratic editors generally endorsing the reported views of the President that tariff revision must be deferred until the financial situation has been improved.

The Ledger (Rep.), Philadelphia.—The new Congress could not do better than organize, get its committees at work, repeal the silver-purchasing clause of the Sherman Act, and then adjourn. It is not probable, however, that it will act thus wisely. The income-tax project, the tariff, the State-bank issue, as well as silver, will furnish fruitful topics for discussion, and for a time the session may disturb business rather than restore confidence.

The Dispatch (Ind.), Pittsburgh.—If the extra session disposes of these matters [currency] thoroughly and well it will have no time for tariff tinkering; and if it treats the national bank question, as it should, there will be no ground left for the State-bank idea to stand on.

Evening Telegram (Ind. Dem.), Portland, Ore.—It will be the most important political gathering in the history of nations, and its results will be more important to the world than the wars of Napoleon Bonaparte.

The Record (Ind.), Philadelphia.—The proposition to adjourn Congress without further [after financial] legislation involves no real delay in tariff revision or other necessary action. With the organization effected in August, the standing committees would be enabled during the interval between the extra and the regular session to master the details which are the necessary groundwork of legislation. The time usually taken up with preliminaries could be given to instant consideration of important fiscal and general legislation.

The Herald (Ind.), Boston.—We would not have the President lower the dignity and honor of the high office he holds; but it seems to us that he could, without the least sacrifice

of dignity or honor, personally send for some of the Democratic Senators and Representatives whose votes on the repeal of the Sherman Act may now be in doubt, and point out to them, as the head of their party and its representative before the people of the United States, that it is their duty to follow the injunctions laid down in the national [Democratic] platform, and vote for this repeal.

The Bee (Rep.), Omaha.—While those who have carefully canvassed the situation believe that ultimately a bill to unconditionally repeal the silver-purchase clause of the Sherman Act will pass the House, they doubt whether such a measure can be passed in the Senate. At any rate, it seems entirely evident that the country must be prepared for a prolonged fight over the silver question, however desirable it may be for the public interests that that issue shall be promptly disposed of.

The Tribune (Rep.), New York.—The people who wish to stop silver purchases and avert free coinage or something else as bad cannot afford to cease effort and begin shouting. There will be time enough for most hearty rejoicing when the next Congress has adjourned without doing mischief. Between the members of Congress who are afraid to anger the populace at home and the members who think the country really must have more money of some kind every month in order to meet its needs, the members who care only for a swift rise in nominal prices in order that they or their influential constituents may get out of debt or realize profits, and the members who care only to get the question settled for a year in any fashion, wise and firm action for the public safety and honor will take much well-directed effort, and is liable not to be obtained through a daily bulletin that all is well and that wise action is certain to come anyhow.

The Evening Post (Ind.), New York.—Even Senator Stewart has given up the fight and concedes that repeal will ultimately carry there [in the Senate] as well as in the lower branch.

The Commercial Gazette (Rep.), Pittsburgh.—Unless leading and influential Democratic Congressmen, editors, and politicians are indulging in meaningless bluster, there will be a determined assault upon the existing tariff at the extra session of Congress. The more conservative elements of the party perceive this, and are endeavoring to prevent rash action. . . . A prompt change from a protective to a revenue basis was demanded by the Democratic Party, coupled with a pledge to carry it into speedy effect, and the majority of the people voted that the change should be made. What else can be done logically and consistently?

The Press (Rep.), Philadelphia.—No Congress ever met with a clearer popular command than the one which assembles a week from yesterday. It is summoned to suspend the purchase of silver. It ought to do this and it ought to do nothing else. Speaker Crisp has the situation absolutely in his own hands.

The National View (People's), Washington, D.C.—The fight is on. *The View* is enlisted for the war; it bids defiance to the enemies of the free and unlimited coinage of the precious metals, and of supplying the deficiency of metallic money with irredeemable full legal-tender United States notes. No bank currency. No banks of issue, either Federal or State, and the cash system of business; money to be loaned to real-estate owners at a low rate of interest, instead of loaning it to bondholders and paying them to take the loan of United States money to bank on and to speculate with, to oppress the people.

The Times (Ind.), Philadelphia.—Congress will meet in extraordinary session in one week. What should it do? There should be legislation on only a single subject at the called session. The business disturbance of the country has one chief source, and that only should be considered. The commerce, industry, and trade

of the nation are now paralyzed by dishonest money, and until we shall restore the Government to a thoroughly sound financial policy that must command absolute confidence at home and abroad, all other issues are of comparatively little moment. The silver-purchasing feature of the Sherman Bill should be repealed speedily, and it should be repealed without conditions if possible.

The Times (Dem.), New York.—But unquestionably the immediate duty of Congress is the unconditional and prompt repeal of the silver-purchase clause of the Act of 1890. What it may do or omit to do later as to the tariff or anything else, is not a matter of urgency. The suspension of silver purchases is very urgent.

The Post-Intelligencer (Rep.), Seattle, Wash.—Let no one expect that the extra session of Congress will settle the financial issue and then adjourn. It will not be permitted to so by public sentiment. All genuine business men, whether they voted for Harrison and protection or for Cleveland and a tariff for revenue only, will unite in a determined effort to make this Democratic Congress and Administration declare their purpose in regard to the tariff.

The Journal (Ind. Rep.), Minneapolis, Minn.—This whole matter of the tariff should be handed over to a non-partisan commission, and taken altogether out of politics. The sooner this is done, the better. And it can be done if all our industrial interests and all business associations would hurl petitions to that effect upon Congress, agitate the subject persistently, hold conventions, and insist upon the change. Let it be made a dominant demand. Take the tariff out of politics, however the politicians may squirm. It will make them howl, but that will not matter. Take the tariff out of politics and hand it over to a permanent non-partisan commission for determination. There never was a better time to do it.

The Sun (Dem.), New York.—Protection is Republican; tariff for revenue only is Democratic. The Democratic position has been affirmed by the people, and any talk about a non-partisan commission is impertinence or ill-timed levity. It is for the Democrats in Congress to make a constitutional and Democratic tariff; and for the Republicans to destroy that and to revive the Republican tariff, if they ever get the chance.

An Appeal to the Farmers.

[Address issued by H. L. Loucks, President of the National Farmers' Alliance and Industrial Union.]

In every schoolhouse in the country the farmers should meet at once to protest against this iniquity [gold standard]. Organization should be so perfected that every farmer in the land may know just what a single gold standard means for him and his. It will inevitably reduce the farmers of America to the level of the pauper labor of the world.

Send in to your Congressmen and Senators vigorous protests, so worded that they will know that you mean business. Back it up with a solemn pledge in writing, that if they fail to vote for the free and unlimited coinage of silver at the ratio of 16 to 1, that you will never vote for them again. Condemn emphatically any attempt at evasion, equivocation, or subterfuge, such as a change of ratio or repeal of the Sherman Law to clear the way for a free-coinage fight. A straight Free-Coinage Bill first, should be the battle-cry. Then when that is a law, repeal the Sherman Law. The time is now at hand when we must speak plainly. The money power or goldites have thrown off the mask. It is well. The fight is now in the open and must be fought to a finish. At present the money power have the advantage through our folly at the ballot-box, and the tremendous power of patronage placed in the hands of one man, who is using it to crush out opposition as no President ever dared do in the past. Should they succeed, as they will, unless the people act promptly and vigorously, we must press on with all our might for the demonization of gold.

IS THE NEGRO MOVING ON TO EXTINCTION?

[From the *Picayune*, New Orleans.]

It was formerly held, and statistics show, that the rate of increase of the negroes was greater than that of the whites, leaving immigration out of the account. Now the position has most radically changed. The mortality of the negroes is particularly alarming. The comparative death-rates of the white and colored races are attainable from the mortality statistics afforded by the cities where there are large negro populations. The following figures are from the census records of 1890, as prepared by Dr. J. S. Billings, of the United States Army, and Superintendent of the Department of Vital Statistics for the census. The figures are the death-rates by races for each thousand of population:

Cities.	Death-rate per 1,000.		Children under 5 years.	
	White.	Black.	White.	Black.
New Orleans.....	25.41	36.61	87.33	118.17
Washington.....	19.70	38.12	79.25	205.20
Baltimore.....	22.61	36.41	94.76	208.23

The enormous mortality of the blacks is truly startling, but it is in the deaths of children that the enormity is most shocking. To what is this excessive death-rate among the negroes due? Certainly there are both physical and moral or immoral causes at work to produce it. Physical sanitation may do some good, but how about moral sanitation? Self-control is the highest and most difficult lesson learned by mankind. It has been best attained only by the noblest and most high-principled races. The more liberty, the more temptation. What is there, then, for the lowest races, freed from restraint? . . . The entire theme is one for the consideration of the statesman, the philosopher, and philanthropist. They may well ask the question: Is the civilized negro moving on to extinction?

THE DISPENSARY LAW OF SOUTH CAROLINA.

One of the editorial staff (C. B. Spahr) of *The Outlook* (formerly called *The Christian Union*), of New York, is writing a series of articles on "Industrial America." The second article of the series appeared in the issue of July 29, and relates to "The Liquor Traffic in South Carolina." It appears to be one of the most impartial articles yet published in reference to the new experiment being made in South Carolina in restricting the drink traffic, and we reproduce the most significant portions of it. The provisions of the law were explained in *THE LITERARY DIGEST* (Vol. VI., No. 25, p. 694).

On my arrival at Columbia I called upon Governor Tillman, and found him, as I was told I should, not at the Governor's office, but at the State dispensary. He was working there day in and day out, and it was evident at a glance that if the law proved a failure it would not be for want of earnest and efficient support on the part of the Chief Executive. "Nothing under God's heaven," he afterwards told me, "can prevent this law getting a fair trial for the next eighteen months, unless a Federal judge can get hold of it." Governor Tillman is not a prepossessing man, but he does impress one strongly with his strength and his will-power. He is by no means a typical reformer. There is apparently but little idealism in his nature, and he is not at all the man to lead a forlorn hope in a struggle for an unpopular principle. But he has executive ability, and by sheer main strength and fearlessness made himself the head of the movement that overthrew the old régime. If he fails at all, he will fail in a way in which typical reformers never fail—by too great con-

cern for what seems practical and too little concern for the moral ideals of his constituents. In talking with me of what the new experiment contemplated, he laid stress upon the revenue it would bring to the State. He also dwelt upon its moral advantages—the suppression of the loafing and treating places, where the great bulk of the drinking is done and nearly all the drunkenness is created—but he came back to the point that the revenue wrung from “women’s tears” ought not to enrich private individuals, but should go to the public to pay for the expenses of the crime and pauperism which the liquor traffic entailed upon it. He saw immense advantages for restriction in the elimination of private profit, but no disadvantages in the presence of public profit.

In talking with one of Governor Tillman’s ardent supporters, a man in touch with people from all parts of the State, I was told that Governor Tillman stood “practically alone” in his desire for revenue from the State dispensaries. “I am not a Prohibitionist,” this gentleman said, “and when in the Legislature did not hesitate to oppose it. But what the Reform party in this State wants is the greatest possible suppression of the liquor traffic, and not revenue from it. If there should be half a million of revenue from the dispensaries, the biggest protest would come from our people. . . . The moral sentiment of the State is not in favor of the revenue feature, and if we lose hold of the moral sentiment there is nothing left of our movement.” I believe that this man told the truth about the feeling throughout the State, and that Governor Tillman runs the risk of wrecking the experiment of State control through his partial isolation from the temperance sentiments of his constituents. . . .

The revenue feature of the law exposes it to another danger quite distinct from the moral prejudices of the Prohibitionists. No liquor is to be sold for less than three dollars a gallon. Yet when I visited the State dispensary, a force of young women and men was busily engaged in bottling new whiskey, which cost, by the tank-load, only one dollar and fifteen cents a gallon—ninety cents for the internal revenue tax, and twenty-five cents for the whiskey itself. The difference between the purchase and selling price of this whisky is not all profit, inasmuch as the expenses of bottling, sealing, and labeling, and shipping, and handling have to be paid out of it. Yet when all of these are paid the margin is still a handsome one, and the temptation to engage in the illicit sale is consequently strong. The State dispensary seems to be capably managed as a business enterprise, and if prices were graded to cover cost only, private liquor-dealers could be driven out of competition by the destruction of all possible profits. A profitable State monopoly, however, cannot be maintained without a strong police force and the frequent punishment of unlicensed dealers.

Such, then, are the internal dangers to the experiment upon which the Prohibitionists and Populists of South Carolina have united as the solution of the liquor problem. Its external dangers are also many, for in the cities even the most cultivated and moral people are so intensely hostile to the Farmers’ Alliance and the Tillman régime that there will be next to no opposition to any effort to make the law ridiculous. Furthermore, the leading newspapers are all against anything approaching prohibition, and the correspondents of the Northern press may be relied upon to belittle the experiment in the same reckless fashion in which they belittled the Reform movement, until the election proved that it had swept everything before it. Nothing, therefore, can be judged from the reports that are now coming from South Carolina cities. In Charleston the law may prove a farce. . . . Every Populist is instinctively in favor of State control of the liquor traffic, just as nearly every Prohibitionist is instinctively in favor of State control of monopolies. If the South Carolina experiment succeeds, we may look for a union of the reform forces in demanding its extension to every part of the Nation.

THE HOME-RULE FIGHT.

The word “fight” literally describes what took place in the House of Commons last week at the close of the contest, in committee of the whole, on the Home-Rule Bill. A scene of violence was precipitated such as has never before been witnessed in the English Parliament, if indeed it has been paralleled in any national legislative body. Mr. Chamberlain was replying to Mr. Gladstone’s speech, in which the latter had described the former as a “devil’s advocate.” Mr. Chamberlain started to draw a comparison between Mr. Gladstone’s following and Herod’s, but was interrupted by the epithet “Judas” which Mr. T. P. O’Connor cast at him. The Irish members took up the epithet and shouted it in unison. At once a scene of the utmost disorder ensued. A Unionist member, Mr. Hayes Fisher, tried to expel a Liberal member, Mr. Logan, from a seat the latter had taken on the Opposition benches. This aroused a general scuffle in which nearly one hundred members were engaged, many blows being struck, but no one being seriously injured.

Throwing the Blame on Gladstone.

[Geo. W. Smalley, London correspondent of *The Tribune*, New York, July 29.]

It is on Mr. Gladstone and on Mr. Gladstone alone, that the ultimate responsibility for the riot in the House of Commons on Thursday evening must forever rest. The immediate responsibility may be distributed among several people. Mr. Mellor’s refusal to put the motion to take down the word flung by the Irish at Mr. Chamberlain was the direct cause of what followed. He tried to proceed with the division which had been called. Members refused to leave. Mr. Gibbs pressed his motion, and a tumult arose. The first act of physical force seems to have been committed by Mr. Hayes Fisher, a Unionist, who tried to dislodge Mr. Logan, a Radical, from the front Opposition bench, where his presence was an intrusion and an affront. The Irish rushed forward, and Colonel Sanderson was struck, and struck back, and a melee began, in which, perhaps, a hundred members took part. Strangers in the gallery stood up and hissed. The members directly and immediately responsible were, besides Mr. Logan, Mr. T. P. O’Connor and, as he says, forty or fifty others, who shouted “Judas” to Mr. Chamberlain.

These were the two acts which provoked disorder and violence, but it is idle to lay much stress upon the mere insolence and unmannerliness of two comparatively obscure members. The real causes are deeper and more remote. You must go back to the hour when the leader of the Liberal Party entered upon the path of revolution. He it was who let loose the tremendous passions, which inevitably attend the progress of a revolution, whether military or political. They have risen high and ever higher during the last seven years. Having roused these passions, he then strove to prevent the expression of them. He heated the boilers to the bursting-point, and then chained up the safety-valve. Sustained by a servile majority, he applied the gag to the House of Commons. There was to be a revolution by process of law, and the law was not to be discussed except so far and on such points as suited the author of it. . . .

What does it signify which of two Irishmen first struck the other? What signifies it that blows have been exchanged, and that the oldest great legislative assembly in the world has been the scene of a tavern brawl. It is pathetic to think of the figure of its great leader, bent with the burden of eighty-three years, and of sixty years of Parliamentary service, as he stood gazing on this last result of his arbitrary

ambition. He was white to the lips. With rare exceptions, and without exception till of recent years, he has been the ideal legislator. He has elevated the tone of public life by his almost unflinching courtesy and nobility of demeanor. And now, astonished, shocked, appalled by this sudden outburst of ferocity, he stammers out when called upon by the Speaker a few feeble sentences containing not one word of censure upon the actors in the hideous scene. It was left to the Speaker, and to the Speaker alone, to vindicate, so far as it was still possible to vindicate it, the dignity of the house. Mr. Mellor was helpless. His incapacity was more glaring than ever. The very appearance of the Speaker restored calm, and he took command of the disorderly forces all about him with his usual decision and serene courage and tact.

An attempt has been made to trace the origin of this riot to Mr. Chamberlain. The more unscrupulous of his opponents tell you he confessed and boasted that he meant to create a disturbance. There is the best authority for saying that is entirely true. [A misprint evidently for untrue. *Ed. L. D.*] They accuse him of likening Mr. Gladstone to Herod. There is no foundation for that, either. The comparison was between the followers of Mr. Gladstone and the followers of Herod, and the whole point and purpose of it was to fasten on them the just charge of slavish adulation.

Chamberlain Held Responsible.

[Harold Frederic, London correspondent of *The Times*, New York.]

Outsiders can have literally no conception of the profound impression which that absurd and meaningless fracas made upon the entire public. The solemn editorial comments with which the press teems produce the effect of a whole body politic aghast and breathless with consternation. It is 223 years since a blow was last struck in the House of Commons, and the offender was then sent by the Speaker to the Tower of London. Once or twice previously there were somewhat similar disturbances growing out of the social demoralization and partisan violence which marked the Restoration period. The very remoteness of these precedents makes Thursday’s rumpus doubly impressive. With one accord commentators treat it as a uniquely disgraceful episode in English history. . . .

American readers get once a week a pale reflection of what, under this malign authority [Chamberlain] the English Unionists have sunk to thinking and saying about Gladstone and the Irish race; but one must live here to comprehend how the Chamberlain canker has eaten into the bones, heart, and brains of whole hundreds of thousands of decent, well-meaning men and women who, by birth and position, are entitled to suppose themselves the better classes of the country.

You hear many other names mentioned on that side—Salisbury, Balfour, Devonshire, and so on—but they really matter no more than the Mormon Elders mattered while Brigham Young was alive. Joseph Chamberlain, Atlas-like, bears the whole great Unionist combination on his own shoulders and carries it whither he wills.

It is only by realizing this that one can understand Thursday’s fracas or much else that happens in Parliament. Of course, the row centred about Chamberlain. By his own arrangement the final quarter hour before the closure of the Home-Rule Bill was saved for him, and the seats back of him were crowded with serried masses of young Tory-Unionist bloods intent on the scene. They had been boasting for weeks that something spectacular was going to happen, and all knew it was to be stage managed by Chamberlain. He began in icily measured tones, weighing every word, uttering no sentence which was not a covert or direct affront to Gladstone. His whole speech suggested no idea but to insult the venerable statesman opposite him, and, through him, enrage the Gladstonian Party. Finally he got to the intolerable parallel between him and

Herod, with its sequence of being stricken by God and eaten by worms—not yet spoken, but in everybody's mind—when the storm which he had been deliberately stirring up, burst.

Deterioration of Manners in Parliament.

[London correspondence of *The Sun*, New York, July 29.]

No feature of British life has been an object of greater popular pride than the time-honored dignity and decorum of the mother of Parliaments. One of England's fondest boasts has been that such personal encounters as have disgraced the French Chamber and some American Legislatures were impossible in the great chamber of British gentlemen. It is the loss forever of this privilege of comparison which seems to be most keenly felt. There is a good deal of crimination between the participants in the fracas, but there is also wholesome confession and shame on the part of nearly all involved.

Several veteran reporters in the gallery of the House regarded the fight as the logical outcome of the steady deterioration in Parliamentary manners that has been going on for years. The courtly form of address, "My honorable and learned friend," is undergoing contraction in favor of simply "The honorable member." Mr. Gladstone is one of the few who adhere to the old style of address.

Formerly the whips, on descending the floor of the House, bowed three times to the Chair. Now they straggle along, recognizing the Speaker or Chairman of the committee with a familiar little nod. In fact, the old stateliness is evidently passing from the department of the House of Commons.

The change in the matter of dress is especially marked. Saddening tweeds and slouch hats are now regarded as a matter of course, and a legislative epoch of white flannels and straw headgear is actually threatened.

London Press Comment.

The Times (Conserv.), London.—Mr. Gladstone must feel some qualms when he looks upon the working out of his latest achievement. The suppression of free debate by the tyrannical vote of the majority is worthier of the French Revolutionary Convention than of the English House of Commons. It is certain to disintegrate and demoralize Parliament. It has inspired the victorious faction, largely composed of Irish Separatists, always contemptuously regardless of the rules and traditions of Parliamentary life, with an insolent passion for trampling and silencing all opponents. It has goaded the minority, deprived of the right to discuss the measure involving vast constitutional changes, into an outburst of angry indignation. We regret that the Opposition took notice of the disgraceful insults with which Mr. Chamberlain was assailed. The political manners of the pothouse might have been left to serve as an example of what would occur in the Irish Legislature should Mr. Gladstone succeed in establishing that preposterous body.

The Daily News (Liberal), London.—When the public learns how the disturbance arose there will be a universal feeling of indignation and regret that the most illustrious statesman of the age was exposed to such insults as those flung by Mr. Chamberlain. To compare Mr. Gladstone with the impious Herod at the awful close of his career met with the warmest approval of the Opposition. To refer to Mr. Chamberlain as Judas was an outrage to be resented with violence. It is noteworthy that, whereas Mr. O'Connor apologizes, there was no hint of apology or retraction from Mr. Chamberlain and his abettors. Mr. Chamberlain knew and probably intended all that was meant by a comparison of the Prime Minister with Herod. The people of the country will resent the insult in a manner which may cause Mr. Chamberlain and his friends regret for the rest of their political lives.

The Standard (Unionist), London.—We had all, without distinction in party, believed that disorder in our Legislature never would

degenerate to blows. We cannot longer flatter ourselves thus. We must in future renounce the privilege of observing from a pinnacle of conscious dignity the affrays in the colonial assemblies and the broils in the French Chamber. The episode must have been unspeakably painful to Mr. Gladstone. His bitterest opponent must allow that he has sought to maintain a high standard of courtesy and dignity in Parliament. But Mr. Gladstone must be aware that the ignoble scene was closely connected by the chain of cause and effect with the discredit which he has brought on the House of Commons.

Pall Mall Gazette (Conserv.), London.—"Every Englishman must feel the shame and disgrace. Nevertheless, it cannot be said that the scene was out of keeping with the whole story of the Home-Rule Bill. When Parliament has been violently ravished of its freedom, it is idle to complain overmuch because its petticoats are soiled. Mr. Gladstone muzzled the House and rabies set in."

Westminster Gazette (Lib.), London.—The Irish members admittedly were not responsible for the disturbance. Mr. Fisher and his friends struck the first blow. Since the essentially disgraceful element was imported by members passing as English gentlemen, it must become hereafter hypocritical cant of the most odious kind for Englishmen to draw contrasts, to their own supposed exaltation, of what the Irish Parliament will be like.

The Globe (Conserv.), London.—It is not a case for discrimination between parties and factions. Every incident was disgraceful and humiliating. Only one lower depth is attainable—namely, the introduction of bowie knives and revolvers. If the warning be forgotten, men with characters to lose will not go where there is risk of losing them, and the future members of Parliament will have to be found among the ready of fist and insolent of tongue.

The Daily Telegraph (Lib. Unionist), London.—The members of the organization were justly exasperated by the brutal despotism under which they had suffered for a month, and were further provoked beyond endurance by the usual insolent outcries below the gangways.

American Press Comment.

The Evening Post, New York.—Mr. Astor's new *Pall Mall Magazine* lately offered prizes for the best drawings of an imaginary session of the Irish Parliament in Dublin. An instantaneous photograph of the scene in the House of Commons last night would have taken first prize. It was doubtless the most extensive free fight, with actual interchange of blows, ever witnessed in a legislative body.

The Sun, New York.—We are scarcely likely to hear any further reference to the superior dignity of the British House of Commons. Should the scene of Thursday evening be repeated, English legislators may do well to visit the French Chamber of Deputies and take lessons in the decencies of Parliamentary procedure.

The Times, New York.—There is really no "ethnic" moral to be drawn from this riot. It does not appear that Englishmen, or Scotchmen, or Welshmen showed any more self-control than was shown by Irishmen. If the riot had occurred in Washington, it would, as we say, have been attributed by the English to the deplorable effect of democratic institutions, and if it had occurred at Versailles, to the excitable and volatile nature of the French. The fact remains that neither the annals of the House of Representatives nor of the Chamber of Deputies have ever been disgraced by a riot so general and pervading as that which turned the House of Commons into a howling mob. The moral of it is that people ought not to permit their angry passions to rise over the discussion of public questions, and that it is very wrong of journalists and other advocates to set to work inflaming them. Yet this has for some years been the persistent practice of a

great part of the British press. The virulence of the English opposition to Home Rule has never been surpassed in any civilized country in the discussion of a public question, and the riot of Thursday was the natural culmination of the controversy by which it was preceded.

The Case Against Home Rule.

[Right Hon. Arthur Balfour, M. P., in *Pall Mall Budget*, July 20.]

The appeal to the Will of the People, the dexterous claim made on behalf of "the rights of majorities," have a democratic air about them which at first sight may commend them to those who hold the opinion (shared by the writer of this paper) that a democratic form of government is the only safe or possible one for a community at the particular stage of social development which has been reached by the English-speaking peoples. Under cover of these phrases, a scheme, contemptible if studied in relation to the historic events which caused its adoption by a great English party, infamous if considered in relation to its probable consequences, has found support among persons who would not knowingly lend themselves to the commission of any public wrong; and the most immoral of all policies finds its principal mainstay in a misconception as to the teaching of political morality.

For in truth the abstract "rights" on which this argument is based are purely imaginary, and the doctrine "that the majority must rule," which is a useful practical maxim for the guidance of self-governing communities, is worthless and dangerous when it is employed, not to determine the policy of the community as a whole, but to justify an independent policy pursued by one of its constituent parts. If the rights of the majority mean not the rights of the majority of the nation considered as a single indivisible organism, but the rights of any majority residing in any part of it; and if these rights constitute an inalienable privilege, then we should be under the same moral obligation to grant Home Rule to Hampshire, if Hampshire desired it, as, according to the doctrine under discussion, we are to give Home Rule to Ireland because Ireland desires it. . . . Why would it be incumbent on us as patriots to ignore the wishes of the majority in one case, while it is obligatory on us as moralists to obey those wishes in the other? It can only be because, in the opinion of Home-Rulers, the ties which respectfully unite these two portions of the country to the whole differ from each other, not merely in degree, but also in kind; or, in the phraseology of current controversy, because Ireland is a "nation" and Hampshire is not.

Two questions, therefore, arise which must receive an answer before we can pronounce on the justice of the Nationalist demands. *First*, Has a nation once independent but whose corporate being has been merged in the larger life of some united empire a title to reclaim its perished autonomy whenever, by the voice of its own majority, it may express the desire so to do? *Second*, Can it be alleged that in any intelligible sense Ireland ever possessed the independent corporate existence on which such a title, were it ever legitimate, could alone be based?

To me, at least, it seems that the answer given to the first of these questions by the national conscience of modern States is a clear and unmistakable negative. No doubt, if any portion of an empire be held merely as a conquered province, coerced but not incorporated; denied the rights of citizenship while compelled to bear its burdens, then in such a case rebellion against the paramount power may be the first duty of a patriot. No doubt also it would not be difficult to imagine cases less extreme than this, in which it would be rash to pronounce dogmatically against the conduct of those who desired to sacrifice the unity of the State to the historical claims of one of its fragments. But is Ireland one of these doubtful cases? Is she so treated by Great Britain that it is her right to demand, and our duty to concede any relaxation of the bonds by which we are united which she

may think fit to require? Surely not. All that we have to give is hers. She has more than her fair share of representation. She has less than her fair share of taxation. Every immunity, every privilege, every liberty which belongs to British citizenship is bestowed on her in fullest measure. And if, notwithstanding this, the question of Home Rule or of Separation is one which is still to be considered open—if Ireland has a right not merely to share our Constitution but to destroy it—there is not a single one even of the most firmly compacted States, not America, nor Prussia, nor France, nor Spain, nor Italy, which may not at any moment have its integrity threatened by the historic claims of any of the provinces on the death of whose independence its own national life depends.

But the second question still remains: What are the historic claims of Ireland? What is that past to which she appeals? Has she ever had a separate nationality of her own creation in the sense that Scotland or Norway had separate nationalities? To this question also the answer of history is unambiguous. What ever political unity Ireland possesses, or ever has possessed, she owes to England and to England alone. Before the so-called conquest under Henry II., and indeed for centuries after that event, Ireland consisted of a set of independent tribes constantly engaged in internecine warfare, having no common institutions, no central government, no bond of national organization. That organization was produced, so far as it has ever been produced, through the growing ascendancy of English power, through the introduction of English laws, through the establishment of a Parliament, by English sovereigns on the model of English Parliaments. Everything that Ireland surrendered at the time of the Union, be it much or be it little, be it valuable or be it worthless, can be traced to the action of England upon Ireland, to the labors of men of British extraction among men of Irish birth.

Would Ireland and England Be Friends?

United Ireland, July 22, replies to Lord Salisbury's article on "The Case Against Home Rule" in *The Pall Mall Gazette*. The point which the ex-Premier sought to make was that in the event of a war between England and some other European nation, there would be a terrible temptation to Ireland, if in a state of semi-independence, to help England's enemy by, for instance, furnishing coal and other supplies in Irish ports. *United Ireland* replies as follows:

In the first place, we think it is absurd to say that under Home Rule there would be no local authorities to represent the Imperial Government. What about the coast-guards? What about the army? Could not the commander-in-chief in Ireland order men from the garrisons to watch the various ports?

But let us waive this point, and come to the real question, whether or not the people of Ireland would sympathize with England or with England's enemy, in this supposed war. Well, it would all depend. We are fighting for our National rights, and mean to win as much or as many of them as we can. As we cannot have separation, we shall try to secure the place to which we are entitled in the Empire men of Irish blood have done so much to make. The present Home-Rule Bill is no final settlement of the Irish question, and for so small an installment of justice we can hardly afford to forget our whole past. If English Liberalism is of opinion, with some of its leaders, that Ireland is entitled only to a large measure of local government under the guise of a legislature, then it will never make Ireland a friend of England.

If, on the other hand, it is wise enough to acknowledge that Ireland is a nation, with the rights of a nation, and probably in the near future with as great a claim to shape the destinies of the English-speaking world as Hungary has to shape those of the Dual Em-

pire, it may make Ireland a friend of England with ease. That Liberalism grasps this aspect of the situation is not clear, but if we may judge by the remarks the other day of the *Daily Chronicle* that the present Home-Rule Bill is only the first stage of Home Rule, and a mere provisional arrangement, there are men in Mr. Gladstone's Party who know the truth. And the truth is—and we say it, remembering the foolish utterances of Mr. Michael Davitt and Mr. William O'Brien on the subject—that not until England really and truly, not in words, but in hard deeds, recognizes our place as one of the three peoples of the British Empire, can there be any such a thing as international hand-shaking.

JAPAN IN HAWAII.

The Kingdom of Japan has, of late years, made rapid progress, and with this progress comes the desire of its people to make themselves felt in the council of nations. The refusal of the Hawaiian Government to grant suffrage to Japanese settlers has created a good deal of dissatisfaction, and the Japanese press calls upon the Government to protect the interests of its people.

Jiyu Shimpō (Radical), Tokyo, Japan.—Hawaii is a small country possessing little value in itself or for an annexing Power. But the question of obtaining the suffrages for the Japanese residents there is of vital importance to Japan in more than one respect. It is directly important on account of the 20,000 Japanese subjects residing in that country and indirectly important because the status of Japanese emigrants there affects the future position of Japan in the commercial world of the Pacific. But above all it is important as a means of drawing general attention to the Empire's real position and strength. Japan is now offered a unique opportunity to display that strength before the eyes of the whole world.

Japan Gazette (Ind.), Yokohama.—It is absolutely necessary that the Japanese Government, as well as the Japanese nation, should give full and unqualified support to the emigrants in Hawaii. The question for Japan to decide at the present juncture is whether or not she should interfere in the moulding of the future destiny of the Hawaiian Islands. Mr. Sugawara, who went over to Hawaii immediately after the revolution, thinks that such interference has become absolutely unavoidable, as Japan possesses vital interests in connection with the twenty and odd thousands of her people residing in the Islands. Should the Japanese settlers obtain the ascendancy, Japan would have gained a convenient basis for extending her sphere of influence in the Pacific. The coming struggle between the Japanese and the Occidentals in the Islands is of vital importance to the empire, as affording an opportunity to test the capacity of the Japanese to grapple with Occidental rivals in practical fields of action.

Choyo Shimbun (Conserv.), Tokyo.—The affairs of Hawaii are still unsettled, and it is now the best time for the Japanese Government to take active steps towards obtaining suffrage for its subjects in that country. There should be no undue interference with the internal affairs of that country, nor should our countrymen side with this or that party; Mr. Newmann's visit to Japan will greatly assist in advancing the object in view. No doubt he will receive considerable sympathy from the people.

Preventions Better Than Cures.

It is easier to prevent many skin diseases than it is to cure them, says John H. Woodbury, head of the Woodbury Dermatological Institute in New York City (for years the largest in the world), for the treatment of every conceivable variety of skin eruptions and blemishes.

For the prevention of contagious skin diseases Woodbury's Facial Soap was made, and it became popular as a toilet article, for it both prevents and cures, keeping the skin in a pure, soft, healthy condition.

Current Events.

Wednesday, July 26.

Commercial Travelers' day at the World's Fair. In New York City, two Stock-Exchange firms fail, and great anxiety prevails in Wall Street. Collector Hendricks protests against the curtailment of his powers in regard to the certificates of Chinamen.

It is announced that the French blockade of Siam will begin on Saturday or Sunday. It is announced that a new treaty of annexation to the United States has been prepared by the Hawaiian Provisional Government. An amendment to the financial provisions of the Home-Rule Bill, proposed by Mr. Chamberlain, is defeated, 226 to 166, in the House of Commons. The prosecution in the Victoria court-martial closes its case.

Thursday, July 27.

Ten banks, most of them in the Northwest, close their doors; several business failures are reported; many factories shut down. W. G. Taylor is executed in Auburn Prison, the electrical apparatus breaking on the first application and causing an hour's delay. Chief-Justice Fuller hands down a decision reversing the decree of the lower court in regard to Sunday opening of the World's Fair, remanding the case to further proceedings. Denver is greatly excited over the lynching of Arata, on Tuesday night. The Coroner of St. Louis charges Maud McKibben with the murder of her father and sister. The Nawab of Rampur arrives in New York City. The meeting of the Salvation Army is opened at Prohibition Park. Lloyd Aspinwall is discharged from custody.

A hand to hand conflict occurs in the House of Commons over the enforcement of closure on the Home-Rule Bill; all the clauses except the fifteenth and sixteenth are adopted, and the Bill is reported from the Committee. The Victoria court-martial finds Vice-Admiral Tryon responsible for the disaster, and exonerates Captain Bourke and other surviving officers. There is a Government crisis in Serbia; King Alexander summons M. Christics to his aid.

Friday, July 28.

Nine banks in the West and one in Kentucky close their doors; a number of business failures are reported. James T. Kilbreth, of New York, is appointed Collector of the Port of New York, and Walter H. Bunn, of Cooperstown, Appraiser. The date of first race for the America's Cup is fixed for October 5.

The German Federal Council resolves to increase the duties on imports from Russia 50 per cent. A great strike of coal miners begins in England. Fifteen deaths from cholera are reported in Alessandria, Italy.

Saturday, July 29.

Banks in Oregon, Wisconsin, Michigan, Illinois, Indiana, Ohio, and Kentucky suspend. The curtailment of operations in mines and mills throws several thousand people out of employment.

It is announced that Siam has accepted in full the terms of the French ultimatum. Emperor William arrives at Cowes on his yacht; he is accompanied by the Prince of Wales, on the royal yacht *Osborne*. The riot in the House of Commons continues to be the chief topic of comment in England.

Sunday, July 30.

The World's Fair remains open, but the number of visitors is small; Ex-Senator Donald McNaughton, New York's executive officer, dies in the New York State Building. The Denver Chamber of Commerce issues an appeal for the free coinage of silver. More failures are reported.

The French Cabinet accepts Siam's answer; but the blockade of Siamese ports is still in force. It is said that Russia will raise the tariff on imports from Germany 50 per cent. The opinion prevails in London that £2,000,000 gold will be shipped to America within two weeks.

Monday, July 31.

A number of banks in different States suspend. "Engineers' Day" at the World's Fair. University Extension Conference at Chautauqua. In New York City, a runaway Broadway cable-car makes things lively from Fourteenth to Thirty-first street.

Reports from Russia show an increase in the ravages of cholera in several provinces. Messrs. Fisher and Logan apologize for their part in the riot in the House of Commons.

Tuesday, August 1.

The Chicago provision deal collapses; great excitement prevails on 'Change, and a number of houses fail. Savings-banks in New England and New York give notice that the time-rule will be enforced. The first annual convention of the American Bimetallic League begins in Chicago. In the New York Stock Exchange, stocks show some improvement, but close heavy; money easier, at 5 and 6 per cent.

Siam gives the guarantees demanded by France for the assurance of the ultimatum; Lord Rosebery states that an agreement for a neutral zone in Indo-China has been signed. The insurrection in Argentina continues.

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